

Evangelism Is Not Enough

Curiously enough, in this number in which the emphasis is put so strongly on evangelism, there is a sentence in an article that came in at the last minute which gives cause for serious reflection on the full meaning of the term. It is "The old slogan with which the Student Volunteer Movement started forty years ago, 'The Evangelization of the World in this Generation,' was referred to only to acknowledge its inadequacy. The aim is now no less than the Christianization of the world."

Does just evangelism, the preaching of the Word, the making of church members, go far enough? Is it not ours also to Christianize? On the cover of this number is the open Bible, open for all who have eyes to see and ears to hear its message. That is Evangelism. But not so distinctly is there to be seen the road that leads to the Cross, the path that Jesus trod. To take that road, to lead others to walk in the footsteps of Jesus, that is to Christianize.

It is peculiarly symbolic that the silken American flag should hover so near these ways of spiritual life, and yet not enfold them.

The picture was used by Dr. R. H. Miller as a Christmas message to the Independence Boulevard Church of Kansas City in 1926.

To Old Friends

Miss Gretchen Garst is collecting material for a book about her mother, the late Mrs. Laura DeLany Garst, for many years a missionary in Japan. She desires that any friends having personal anecdotes or intimate glimpses of her mother's personality and international spirit, will send them to her at 1123 Forty-fifth Street, Des Moines, Iowa.

The Year Book

The Year Book for 1927 has just appeared. As usual it is a handsome volume of about seven hundred pages containing the annual reports in full of all organizations reporting to the International Convention of Disciples of Christ, complete list of ministers and statistical table of all churches.

A postal card request addressed to the United Christian Missionary Society, 425 De Baliviere Avenue, St. Louis, Missouri, by a representative of any church, Sunday school, missionary society or other local organization contributing to any one or more of the societies cooperating in the production of the volume will bring a free copy. This generous plan of distribution makes it possible for one congregation to secure several copies of the book without paying the \$1.00 for paper bound and \$1.50 for cloth bound copies. Last year only one free copy was sent to a congregation, and the first request secured that one, whether the word came from the minister, the Sunday school superintendent or someone else.

WORLD CALL

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CONTENTS

Talkative Sinners and Tongue-tied Saints	3	Transfer of Mahoba Orphanage	39
The One Sacrifice of the Missionary	4	After Seven Months	40
The Gate Still Narrow	4	A Busy Center	41
Who Are the Violators?	4	Christmas and Christians in Mungeli	41
The Wisdom of Steinmetz	4	Station UCMS Broadcasting	42
Confronting Humanity with the Living Christ	5	Glimpses of the Religious World	43
Revive Us Again	7	Board of Education Notes	44
The Unfathomed Power of Song	9	Bible Study	46
Recruiting for the Ministry	11	Missionary Society Program	46
The Rural Church at the Crossroads	13	Good Ideas	47
Close the Back Door	15	Echoes From Everywhere	48
Builders Together	17	Hidden Answers	48
O Come Let us Worship	19	In Appreciation	49
Prohibition, America's Amazing Experiment	21	In Memoriam	49
Two by Two Method	22	Missionary Birthdays	49
Something "Moore" from Kansas	23	Christian Endeavor in Africa	50
The Ninety and Nine	24	Circle Program	51
"I Must Needs Glory"	26	Reunion at Colegio Internacional	51
How the Work Started	28	"Each One Win One"	52
What's Doing in Britain	29	Sunday Schools	53
On to Columbus	30	Teaching Missions By the Surprise Method	58
Good News From Tomorrow	31	The World Book	60
Sharing the Old, Old Story	34	The Church and the Country Community	60
Setting the Pace	35	Pronunciation of Foreign Words	61
New York Looks Ahead	36	Osaka News	62
Growing Churches in Florida	37	Receipts	63
There Will Never Be Another Day	38	Juniors On Honor Roll	63



"No, Bring the Army up to the Colors!"



VOLUME X

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Talkative Sinners and Tongue-Tied Saints

GOETHE is credited with having said, "I never heard of a crime which I might not have committed." With equal truth he might have declared, "I never heard of a criminal who might not have been a saint." One of the saintliest men of all time was accustomed to remark of himself whenever he saw a criminal on the way to execution, "There, but for God's grace, goes John Wesley." The turning points in men's lives are as slight as other pivots. A mere breath, in the form of the right or wrong word, may determine the soul's eternal destiny. And it seems that the masters of vicious words are ever eager and alert to speak them, while those who possess the words of life are tongue-tied.

It is not easy to understand just why this is so. Part of the explanation probably lies buried in the mystery of the existence of evil in the world. Another part appears in that strange twist of human nature that makes "misery love company," while joy is slower to share its delights. Again, most of us are mortally afraid of being considered hypocrites, and equally timid about seeming to interfere in the private affairs of others. Consequently we hesitate to speak to our friends about their personal spiritual affairs lest we seem to be either setting ourselves up as models or invading the privacy of their lives. On the other hand, one who invites another to go wrong with him rather makes a virtue of his frank confession and stoutly contends that it is nobody's business what either of them does. Moreover, when the evil can be made to appear prevalent and customary as well as pleasurable or profitable, it seems really bad form not to go along. Thus our mere cowardice both handicaps virtue and assists vice.

On this account, among others, it is necessary to organize, educate and agitate for righteousness and

for the evangelism whose business is the promotion and propagation of righteousness and truth. He and I may agree in disliking the arrangement, but in the very nature of things I am my brother's keeper, and he mine. From time to time it is necessary that we be called back sharply to a sense of this reciprocal responsibility. Herein is one of the values of religious times and seasons: the daily hour of prayer, the weekly day of rest, the annual pre-Easter season (if we are sensitive about using the word Lent) and the occasional revival.

IN THE wide cycle of the centuries we now approach the nineteen hundredth anniversary of the first Christian Pentecost, the first full proclamation of the gospel and the most remarkable response ever given to the gospel message. Surely it is fitting that we should give the gospel right of way in our lives, in our churches and in all of our church enterprises for these three years, and preeminently in the pre-Easter period of each year.

We are reminded that after the thirty silent years, which also were years of preparation, the Savior spent three years of active ministry with his disciples, and that the intensity of his labors grew constantly unto the climax of crucifixion, resurrection and ascension—and then the out-flaming of Pentecost. Thus it must be with us. Not by mere decision and resolution can we hope to call down the fire of heaven again. The men upon whom the Spirit came in Jerusalem were far different from the same men as Jesus had found them with no thoughts above their boats and no dreams beyond their nets. It took time and trial and training to make them fishers of men, and it must be so with us. Will we give ourselves to the same Teacher and the same teaching, and begin today?

The One Sacrifice of the Missionary

ONE of the first questions asked of the speakers in the Student Volunteer convention at Detroit was, "Do you agree with David Livingstone's declaration that he had never made a sacrifice?" Dr. Henry T. Hodgkin, a medical missionary to China and, as one of the secretaries of the National Christian Council, familiar with the experiences of hundreds of others, answered substantially as follows:

"Yes and no. Missionary service is a privilege so great that all of the hardships and privations involved, except one, may be dismissed as too slight to mention. The one exception is the separation of parents and children when, on account of climate or school, the missionaries have to send their children home and not see them during a number of the very years of childhood and youth when the intimacy of home life means most both to the parent and to the child. That is a real sacrifice."

In this connection it should be noted that the missionaries and their friends have generally been able to so plan and safeguard the education of their children that no permanent loss appears in their characters and careers. The roster of distinguished men and women whose parents were missionaries is reassuring on this point and justifies, though it does not minimize the heart suffering of fathers and mothers and sons and daughters.

The Gate Still Narrow

WHY is the church not crowded? Why do so few members attend the communion service? Why do most of the young people who attend Sunday school and Christian Endeavor meetings refuse to remain for the church services? Why are so few religious books read? Why is it so hard to get church people to subscribe for a church paper?

No, it is not because the preacher is either a fool or a hypocrite. Nor is it because church people, young or old, are below the standards of other days. And it is possible to prove that religious publications in general are now better than ever before, for the volumes of former days have been preserved and can be compared with the current copies.

The simple fact is that everything worth while is up-hill work, and the righteousness which is by faith, being the supreme good, is the most difficult thing in the world to achieve. The greatest of the Old Testament prophets dared to hope for only a remnant of Israel. Jesus was never elated in the day of his popularity, but rather distressed, knowing how readily the multitude would turn against him. On the other hand he was not discouraged when all forsook him and fled. His very cross was a throne of triumph. The gate is still narrow, but it is open; the way is still strait, but it leads through and up to the Celestial City!

Who Are the Violators

THE question is often raised as to the nationality, age, etc., of the prohibition law violators. There has recently been released from the United States Attorney General's office a classification of persons sentenced under the Volstead Act in the Northern Division of the Eastern District of Michigan, during the October term of court, 1926. It is perhaps fairly typical of the country as a whole except for the great cities. The report shows the following:

Total number sentenced	433
(Male, 368; female, 65)	
Alien born, not naturalized	102
Alien born, naturalized	37
American born, 2 alien born parents	77
American born, 1 alien born parent	30
American born, 2 American born parents	187
Repeaters from federal court	32
Repeaters from state courts	122
Under 30 years of age	113
30 years of age and over	320
Education:	
Never attended school	51
8 grades or less	322
More than 8 grades and less than 12	58
High school graduates	2

Here is a new angle on the importance of education in the temperance movement. Only two high school graduates in the whole group of offenders and only sixty who had gone beyond the eighth grade in school. The proportion of foreign born is smaller than many unofficial reports would lead us to suppose.

The Wisdom of Steinmetz

IN ONE of his recent bulletins, Roger Babson prints the following:

"Charles P. Steinmetz, who was unanimously recognized by the General Electric Company and other great similar organizations as the world's foremost electrical engineer, was once visiting my home. While talking over with him prospective future inventions in connection with radio, aeronautics, power transmission, etc., I asked him: 'What line of research will see the greatest development during the next fifty years?' After careful thought, he replied: 'Mr. Babson, I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the past four.'"

Confronting Humanity With The Living Christ

By W. A. SHULLENBERGER

Pastor Central Church, Indianapolis, Indiana

A TIDAL wave rolled out from the unexplored, bearing on its crest a *something* that instituted the Church among men! That *something* that glorified the soul was intangible, indefinable. It is still so today. But the *experience* was positive and personal. They called it by the name of Pentecost! Some say the hand of the Almighty stabbed alive the eternal in man that day. Others avow that the spirit of the Living Christ inaugurated then his universal kingdom of souls. But who knows? And why drown the actual and prophetic in the speculative? Nineteen centuries stand by to testify that with Pentecost the Divine Mind began to animate and actuate the mind of man.

And now the word goes forth, made vibrant with spiritual expectancy: "Pentecost is coming again!" The first call, and two and a half years to go! We are being encouraged to hope that the tidal wave will sweep outward once more in majestic might. With it may come a re-baptism of spiritual power; the tang of the spiritual may permeate more potently our hearts. The church will prove itself a force, not merely an institution. Prayer will come into its own; Christ will manifest himself in strength in Christian personality; God will move convincingly among his people; many times three thousand souls will be born into the kingdom. These are a few of the high hopes being nurtured within us. And God knows the world is beginning to confess its soul-hunger! It has sampled all nostrums. It has minced at all other foods. It has tasted of all other fountains—temptingly clear or brackish. It has tossed restless heads on every other pillow than providence.

THE most impressive statement I ever heard come from John R. Mott was made in connection with his rehearsal of intimate life-touches with George Williams, the founder of the Young Men's



Christian Association. Mr. Mott said that, as best he could recall, he had had more than twenty personal conferences with Mr. Williams. But that of all, two stood out most vividly in his memory. The first and the last. The first was an hour spent in that little room in London where the first association was organized. During the conversation, Mr. Mott put to Mr. Williams the question, "What was in your mind and in the minds of your colleagues which led you to form the first Young Men's Christian Association?" And quickly Mr. Williams replied, "We had only one thing in mind and that was to bind our little company together in order

that we might share with one another our personal experiences in Christ, and in order that we might the better lead our comrades to Christ." And the last conversation was in Paris. It was near the end of Sir George Williams' life. He was an old man. So frail was he that he must be supported as he walked. At times his mind would wander, then it would become clear again. In one of his lucid moments he suddenly broke out with this question, "Mr. Mott, are you ever alone with a man that you do not talk to him about Jesus Christ?" That question, said Mr. Mott, went like an arrow to its mark—an arrow of conviction of the sin of omission. He had to admit that many a time he had been thrown alone with a man, or with a group of men, when with entire propriety he could have determined the subject of conversation, but did not direct it to the Lord and his kingdom.

Those two incidents indicate to us the keys to Pentecost. Pentecost can mean nothing else than the facing of humanity with the Living Christ! If the Pentecostal movement is going to amount to anything; if it is going to reproduce sacred history in the conversion of souls; if it is going to be commensurate with the world's need and the supposed

strength of the church, it must begin with a very definite and convincing and triumphant experience with Jesus on the part of his own people. Of course, we must expect other things to claim our attention intermittently and more lingeringly than we would desire, but with every release the Lord's people ought to come back to this single, unmixed, dominant task of confronting humanity with the Living Christ.

W E OF the church maintain that no argument need to be made of the need of people to know and accept Jesus Christ as Savior and teacher. We insist that seeing is enough. The need, we hold, is revealed by a thoughtful observation of people's lives. "Think," says one, "of the men and boys, the women and girls whom you call by name, who are living worldly, selfish, proud lives. Think again of those within the range of your acquaintance who are living indifferent, inert, unresponsive lives so far as Christ is concerned. Think of those who are living narrow, contracted, shriveled lives. Recall to memory the names of those who are living lonely, sorrowing, hungry lives—yearning for they know not what. Think of those old and young who are living fiercely-tempted, sin-bound lives, and remember Jesus came to set men free. Think of those who are living defeated and discouraged lives. Think of those who are living good lives and at the same time committing that greatest of all wrongs against God—letting their light shine before men, but never giving a hint of credit for its glory to God. Think of those who are living lost lives, and associate with that thought the words of Jesus, 'The Son of Man came to seek and to save the lost.' That is the challenge! There is the field! People who have never as yet found themselves, still less have been found by others or by the Living Christ!

Charles Edward Jefferson remarks in one of his books, "The devil would rather have a minister do anything else than prepare a fitting sermon and preach it rightly." And on that pedestal I would mount this conviction, that unrighteousness of this generation would rather have Christians do anything else than to confront humanity with the Living Christ. Over and over again it is driven home to us that people of *this* generation cannot be saved for Christ by the *next* generation. I recall as though it were yesterday that my first item of public service was in being one of six boys to act as pall-bearer to carry to his long rest the form of a playmate. All the others of that boyhood group had made the confession and submitted to baptism. He had stood it off. But he grasped at the hand of a good minister and at a heavenly opportunity to confess Jesus Christ as the pale shadow of pneumonia gripped him relentlessly. Just two years ago next spring I stood during the Drake University com-

mencement on the campus, talking with a man then hale and hearty. He was an able lawyer, a competent judge. The talk drifted to religion. He admitted he had never made a personal confession of faith. His wife attended church; he gave to the church; he thought he would join some day. I had time to drop the word, "But, Judge, remember that when a man gets to be nearly sixty his 'somedays' are a very few days." That summer, while away on vacation, I picked up a morning paper to read in fatal headlines that with but little warning the finger of eternity had pointed to a quick hour on the dial of that man's earth-time existence and the today knew him no more. Pentecost summons us to remember.

W HO was that with you yesterday?" asked the spokesman of a bloodthirsty mob that had pursued a missionary on the border of Tibet until he found safety in a welcome cave in the hills. "No one," said the missionary, "I was alone as you saw." "So we thought," replied the humbled leader, "when we started to chase you, but when we saw you come to the cave and thought we had you easy enough, we saw two strong men standing at either side of the entrance." Be assured that if the world become at all aware of Pentecost it will first say of the individual Christian and of the church, "Who is that with you?" There will be but one answer sufficiently satisfactory, "Christ liveth in me." Against that background Pentecost can come. It must be born in us first. Fra Angelico prepared to paint by going alone into his closet and there having rid his heart and thought of every base impulse or desire came forth to paint seraphic forms in sweetest frescoes. Garibaldi, receiving the villa as compensation for his heroic deeds, wondered who was the donor until entering the den of the little mansion he beheld on the wall opposite the cozy corner the full-length portrait of the king of his country. These, then, are just days of beginnings—days of backgrounds and first discoveries. I suppose there is, in the soul's secret chamber, a full-length portrait of what the Lord expects each one of us to be. And in the presence of that expectation, and of our Lord, we, the individual Christians, ought to re-evaluate our own lives.

O NE calls to mind the story Dr. Grenfell of Labrador tells of his own experience. Faring forth on a long journey to carry medical aid, he sought to shorten the route and drove his dog team across the frozen bay toward the headland beyond. But when far out the ice gave way, precipitating him and his dog team into the icy waters. Then the ice began its outward course toward the open sea. By late afternoon he had been carried ten miles toward the boundless deep. He was alone. No mor-

(Continued on page 29.)

Revive Us Again

Perils and Possibilities of the Revival

By GEORGE W. KNEPPER

Pastor High Street Church, Akron, Ohio



Statue of John Bunyan,
Bedford, England

THERE has grown up in our day the notion that a revival is neither necessary nor desirable. In certain quarters it is always roundly condemned. And yet the office of an evangelist was a divine institution, and periods of revival are necessary

in the Kingdom of God. We cannot salve our consciences by saying that the ideal way is to have recruits for Christ from week to week. It is true that God waters the earth with an abundance of gentle showers, but it is likewise true he sometimes waters it with a cloud-burst that is drastic and intense.

There is nothing that will take the place of the period of revival in the life of the church, and inevitably the strongest churches are the evangelistic churches while, wrapped in a Sadducean pride of superiority, those churches that would not brook the vulgar thing called "revival" are too apt to be dead while they live. However, one cannot consider the subject without recognizing that the so-called "revival" has its perils. Let us make no mistake—the greatest peril is not to attempt it at all, to ignore it, even to jeer at it. There scarcely could be a better proof that revival is needed than just that, and it too often indicates that the cleansing should begin with the sanctuary.

The most obvious peril, without question, is in the manner in which the revival is conducted. It can be made intense and yet dignified. Unfortunately, it is frequently connected with feats of showmanship that are entirely out of place. There is needed the conviction that while a crowd is a good thing, it is not necessarily the supreme thing. Nothing will draw a multitude quicker than a dog fight. There are two things essential—a long period of preparatory prayer and great preaching. Winning men is not necessarily a solemn business but it is a serious business, and there should be about it a grace and a charm and a dignity that itself is a reflection of the Christian life at its best.

A peril that is frequently hurled against the "big meeting" is that it brings into the church under the stress of emotionalism a large number of people who soon drift away. Maybe it does, but what of it? It

is the evangelist's business to enlist men, not necessarily to instruct men in all the things of the gospel; to expect that of him is to ask an impossibility. Billy Sunday, speaking to a little group of Akron ministers, said that this objection had been urged against his work many times, but in characteristic fashion, Mr. Sunday remarked that it was his business to enlist and not to drill, and then added, "You do not expect the doctor who helps conduct a baby into the world to become its wet nurse."

Some converts do fall away. What of it? Isn't that the greatest proof in the world that the Bible itself was absolutely true to life? What about the "stony ground"; what about "the drag net"; what about the parable of the tares! It is nothing to get excited over that folk fall away from the church or that bad men remain in it. If these conditions were not true, then there might be room for excitement, for it would indicate that the Bible was true neither to revelation nor to human experience. And yet who can tell what may happen to some of those who, like Demas, seemed lost to the kingdom. One of our churches in the midst of a revival found entrée to a certain boarding house. The question came up as to whether the sixteen men that boarded there were worth winning, as they were all drifters and in a few weeks would leave town and be of no aid to the local church; but wise counsel prevailed and the argument was made that it was the church's business to do good to men rather than expect men to be of great worth to it. Personal work proceeded and every man in the boarding house was won. Within a few months all these casual workers drifted to other cities. Only one out of that group was ever heard from again. A young man, particularly hard to reach, but of a pleasing personality, several years after the revival wrote from a distant city and revealed himself as a student for the ministry.

POSSIBLY the greatest peril in any great evangelistic effort is that of inadequate preparation. Revivals cannot be worked up; they must be prayed up. No revival ever amounted to much that did not have long and serious efforts in the background. A revival that is preached about, planned for and prayed over for long months before the revivalist comes upon the field, not only makes that meeting sure of success as far as numbers are concerned, but has the whole church in such a spirit of expectancy

and fervor that the congregation has literally been revived before the revival begins.

These perils are not inherent in evangelism. They simply come because of the frailty of human nature, and yet they should prove to us challenges instead of stumbling blocks. In a large American factory they show the visitor through their wonderful plant and as they graciously direct him to the exit he faces a great stained glass window, upon which is this motto, "Difficulties show us what kind of men we are"—so do perils.

The possibilities and advantages of the revival meeting far outweigh all of its difficulties. It emphasizes religion. It focuses the attention of an entire neighborhood upon the things of God. It has been a frequent experience, that during the stress of a great revival conversions have taken place in offices, at home, in the midst of duties, as well as before the altar of God. Anything that shakes the ordinary community out of its indifference, its pleasure madness, its selfishness, and makes it think about its relation to its fellows and to God, is worth while.

THERE is never a real revival in which there is not left some trophy of the gospel of God. What these converts mean to a locality cannot be estimated. We know, for instance, of one young man who because of certain early surroundings was given to profanity. One of the great saints of God was holding a revival in his community. The young man thought the thing over, and made up his mind that he would accept Christ as his Savior. Being of a positive nature, he wrapped in a little bundle some spare clothing so that he might be immersed that very night. When the invitation was given he walked up the aisle manfully, confessed Christ and walked into and out of the baptismal waters. The next day he reported to a great mercantile establishment where he worked. His fellow workmen, knowing his propensity to swear, got up bets among themselves that inside of a week he would fall from grace in the profanity line at least. Several days went by and it seemed as though they would lose, so they deliberately attempted to anger him and trap him. That whole week his language was chaste and clean, and as a result of his faithfulness that group of burly worldlings were men enough to come up and shake his hand, confess what they had done, and tell him they believed he was genuine and real, and that hereafter they would help him if they could instead of trying to tempt him, for he was a better man than they. For years that man has been an outstanding leader in the church, and his influence has been wonderful, because he is a living example of how one can rise above tendencies and environment by the help of God. There isn't a community, there is scarcely a church, that does not

have in it some men and women literally plucked like brands from the burning, and who by their silent persisting in the things of God put a quietus upon the foul maligners of Christianity.

Real revival is, after all, not nearly so much the getting of quantity as it is the getting of quality. The whole congregation is literally made anew. It gets out of its spirit of lethargy. It comes to feel that religion is real, and not only real, but the one thing necessary. It comes to find joy in the contemplation of divine things and in the endeavor of Christian service.

EVERY congregation is the better for the influx of new blood, and when a great group comes into the church it has about it two things that simply thrill every keen-minded spirit. It is proof to all that the church's labors of the past have all brought forth an abundant harvest, and that the investment that men have made in life and money has been a profitable thing. No one who has had a share in it can help but rejoice in what takes place. But while it is the flowering of the past, it is also a challenge to the future, and the church somehow feels that it must indoctrinate and encourage these new folk, just as many a parent feels he must be a bit better than he ordinarily would be because now his little child is old enough to take note of what he is and does.

Ministers who have had churches that were more or less factional have discovered that under the strain of a revival all strife has vanished away. When men are really winning other men for the divine life there is no time for petty quarrels, and the little things are submerged in the big thing.

We doubt if there is ever a serious revival but that new talent is added to the church, and also new talent is discovered among the former membership. There hardly ever is a great preaching of evangelism and a great ingathering of choice spirits, but that young men or young women who have been debating the problem of their life work, solemnly and lovingly dedicate themselves to the Christian service that in years to come will tell mightily for God in some home pulpit or in some alien land. There is no local preacher who honestly and sincerely throws his heart into a great effort who is not himself refreshed and revived. The care of the church, the hundred duties, the everlasting grind, these things too often make him neglect the fire on the altar of his own soul. But the enthusiasm of a multitude he finds contagious, and in the new glow he finds the romance of the ministry again.

After facing both the perils and the possibilities, we still have no other course than to "go"; for still coming down through the centuries is that gentle voice of authority, "Go—Preach." Who follows in his train?

"Christianity is the only religion in the world that sets people to singing"

The Unfathomed Power of Song

Gospel Music as an Evangelizing Medium

By C. H. HOHGATT

Dean of the School of Music, Eugene Bible University, Oregon

A song may catch him who a sermon flies
And turn delight into sacrifice.

SOME one has said that "Music is the bridge from the sense to the soul." The gospel song sticks! Henry Gibbs says, "A song will outlive all sermons in memory." It rehearses itself, over and over again; finally the soul accepts.

Some churches spend extravagant sums of money upon their musical services trying to attract crowds. The writer recalls an experience he had while in an eastern city studying music; he was engaged by a downtown church to sing in a quartet supported by a chorus of fifty paid singers. The singing was of exceptionally high order, artistically speaking. This church, it was reported, paid \$6000 a year for its musical service. But he does not remember of a single soul brought to Christ through its music. The anthem and oratorio are beautiful—in their place and proper time. But they are as nothing compared with the power of gospel music to draw men and win them to Christ. I can agree with Charles Alexander when he says, "I have not known of a single conversion through hearing an oratorio," and he further says, "I have never known of a genuine conversion through the singing of an anthem; but I have known thousands of conversions through the power of a simple hymn." What a tribute to gospel music!

When we all get to heaven we will be surprised to find out how many have been led into the kingdom by the power of song. Dwight L. Moody never touched his sermon until he had secured enthusiastic singing; he could not carry a tune but always joined in every song. Mr. Sunday says, "I know no more about music than a hog does about the Doxology but I can tell when a song gets mixed up in the heartstrings of the people." Jesse Kellems says, "Thousands have

been converted by gospel songs who have never been reached with sermons." It would be difficult to estimate how much this old world owes to Ira D. Sankey for the new emphasis he gave to gospel song. He was the pioneer of evangelistic singers and the first to receive that designation.

There are nearly 500,000 hymns and approximately 200 languages and dialects through which Christianity is preached and sung in evangelizing the nations.



The famous bas-relief of children singing, by Luca della Robbia, the original of which is in Florence, Italy

There are 5,000 authors and translators of 30,000 hymns; there are 35,000,000 copies of hymns in circulation. They have circled the globe and covered the earth. Surely God has sent his singers upon the earth to touch the hearts of men and bring them back to heaven again. Evangelists have not only been keenly appreciative of the power of the hymn and gospel song for spiritual expression and attracting the multitudes but also of its power to awaken the religious and spiritual emotions of the unsaved which is so necessary for the sympathetic hearing of the preached Word. It would be impossible to give account of all the hymns that have helped in this great task of evangelizing the world. But it will be interesting to note the type of song that has proved most helpful by universal use.

The most useful hymn in England has been designated as *Lead, Kindly Light* and may be said to be the most universal hymn in England. Perhaps no hymn has meant so much to the Welsh people as *Guide Me, O Thou Great Jehovah*. Here is a hymn that has helped indeed. It is the one great song that is sung around the deathbed to the accompaniment of heartbreaking sobs and streaming tears. *The Lord Is My Shepherd*, the great Scotch hymn, concerning which Dr. John Ker says, "Every line of it, every word of it, has been engraved for generations on Scottish hearts."

The great German lyrical cry for guidance is found in Zinzendorf's hymn, *Jesus, Still Lead On*. It is said this is the first hymn taught to the children in every German home throughout the land. It is interesting to note the type of song used by that growing body of Christian soldiers that reaches out loving hands to every tribe and nation on the globe—the Salvation Army. *Must Jesus Bear the Cross Alone* is their great favorite hymn.

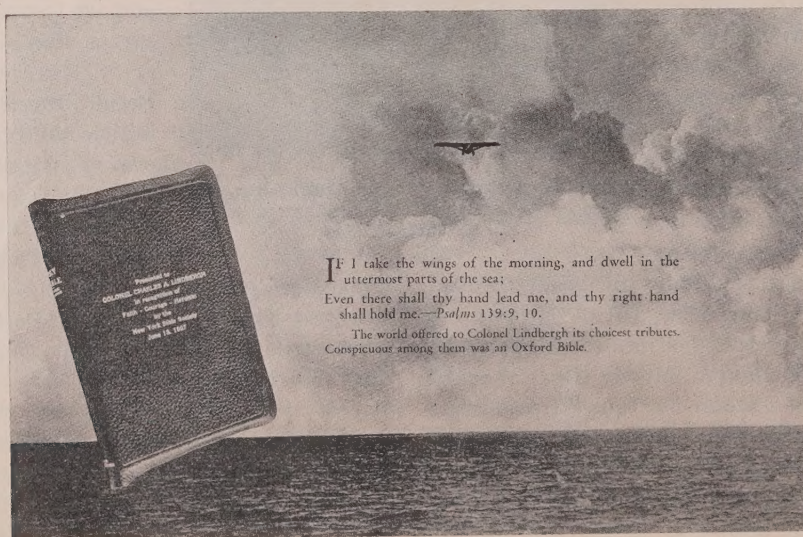
Within the confines of all nations speaking the English language, the common Doxology by Thomas Ken has been sung more frequently than any other hymn. Theodore Parker said it has done more to acquaint the English-speaking people with the doctrine of the Trinity than all the theological books ever written. *Rock of Ages* stands towering over all other hymns of its kind. No other hymn has touched the human heartstrings more than this song. It has made the tour of the world alongside of the Bible. There is no land or language where the melody of *Just As I Am* has not been heard. It is a favorite hymn with all evangelists in all parts of the world. D. L. Moody once expressed the opinion that during the past fifty years this hymn "has done the most good to the greatest number" and he thought "it had touched more hearts than any other hymn that could be named." Perhaps Mr. Moody is one who recognized in a remarkable degree that singing of the gospel is one of the greatest agencies in reaching the human heart. His most beloved song was *The Ninety and Nine*. Mr. Moody kept Sankey singing this song for thirty years. People never tired of it. It is popular even today with both the young and the old. As I write these lines I have just returned from a Sunday dinner and when I asked a little two-year-old girl what I should sing for her, to my great surprise she replied, *The Ninety and Nine*. On the other hand,

just yesterday while talking to a college president who is on the edge of seventy, he suddenly asked me for the song of *The Ninety and Nine*.

The words from a Japanese, Urataro Yobumoto, are full of significance: "Christianity is the only religion in the world that sets people to singing; it is a happy religion; no people in Asia except Christians sing." How fully do we realize what he has said? If we caught the full significance of its meaning I am constrained to think there would be a new ring in our song and a manifold increase in its use for evangelizing. The gospel song is the handmaid of preaching the Word. God has ordained the gospel in song not only to bind up the wounds of an erring world but to evangelize and heal the nations.

When the last tick of the clock has marked the last measure of earthly time, when time shall be no more and eternity begins, when God's family circle is unbroken, then there will be no more preaching; preaching will cease; sermons will be over. But we shall still go on singing!

Solomon's temple, according to one historian, maintained no less than 4,000 singers and musicians for sacred services, 40,000 harps and psalteries, 200,000 silver trumpets. All these shall be, in comparison, as a missionary outpost. Even Saint John's heavenly choir of 144,000 shall be a small choir. Yes, all the redeemed of the earth with the bands and trumpets, pipes and harps, timbrels and cymbals of the armies and navies, states and nations forming one grand orchestral and triumphant accompaniment, shall join the heavenly hosts of angels, and "ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, 'Worthy is the Lamb that was slain.' " "Every creature which is in Heaven and on Earth" saying, "Blessing and honor and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."



*A well-known educator charges
upon the ghosts that haunt us in—*

Recruiting for the Ministry

Exploding Some Popular Fallacies

By COLBY D. HALL

Dean of the Bible College, Texas Christian University, Fort Worth

MENTION recruiting for the ministry to the average Christian and you will probably arouse one of three emotions: a *feeling* that there are too many preachers already; a *fear* of over-persuading some willing but unfit prospect; a *despair* at the statistics showing a decline in volunteers.

I

The despair over statistical reports is more common than one would think. You see the figures often. Perhaps a bishop in one of the communions that has ceased to grow, bewails the falling off of candidates; or a missionary secretary, in order to bestir his brethren, calls attention to the lagging enlistment. The daily press, as usual, magnifies this into startling "news." Then the cynical magazines, seizing such items like a buzzard after carrion, distort them to prove the impending doom of the church.

Many faithful souls, reading such overdrawn interpretations are seized with a sense of despair, as if the battle were already lost. For they were already doubtful of the seriousness of this generation of youth.

These reports should make us work more but worry less. It is the nature of statistical tables to go up and down; so they must sometimes go down. Who ever saw a graph of figures that was not wavy?

But a bigger consideration is that the Kingdom of God does not depend on the statistics of a decade or two. Leave that to stockbrokers whose wealth comes and goes with the wind. Our God deals in centuries and the years cannot defeat him.

It is true that our people are not recruiting as they should. We do need a program of recruiting. But we should be drawn to it by the enthusiastic faith in a great victorious program, not driven by worry over figures.

II

The fear of overdoing the call prevents many Christians from calling at all. Emotional appeal, they say, will sweep in material that is unripe or unfit. So it may. But should we neglect the call for volunteers because some do it unwisely?

Some people decline to speak privately to a boy about preaching because they think the Lord should do it all. As much as to say, "If the Lord wants him to preach, the Lord will call him." That's what they told Carey when he wanted to go as a mission-

ary—"If the Lord wants those heathens saved, he will do it without your help."

To be sure there must be selection. The obviously unfit should be restrained, although the number of good preachers that the Lord has made out of poor prospects is enough to make any experienced man hesitate to discourage a soul that is set on preaching. The best we can do is to follow Paul's injunction, "Lay hands suddenly on no man." If you are fairly sure a boy is incapable, discourage him—if you can. And if he just won't be discouraged, let him in on that quality alone. There's need of that kind just to bring up the average, if for nothing else.

To be sure, God will do the calling, but I can invite. Christ saves the sinner, too, but I am privileged to invite him to Christ. God must make the preacher out of him, but I can show him that the Lord needs him.

III

The feeling that there are enough preachers already prevents the interest of many and dulls the enthusiasm of more. Some one says, "When our pulpit was vacant we had fifty applicants. Doesn't that prove an over-supply?"

It proves nothing of the kind. Bear in mind that the Disciples of Christ have no system of locating preachers. There is no board or bureau to which either church or preacher may apply. Each church must have many to choose from, and each preacher must apply at many places. The average pastorate is probably not more than two years. One chronic mover can make a noise like a coyote—sounding like a whole pack. The multitude of applications proves nothing—except that we have a poor plan of locating preachers.

This whole talk of over-supply of churches as well as preachers has been overdone. Every time I ride the highway and observe the plethora of filling stations and sandwich shops, I feel like exclaiming, "If elimination is needed in modern civilization, here is a good place to start. Why pick on the churches and the preachers!" And all over town, pressing shops, drug stores, chain groceries, beauty parlors, garages, and eating houses—a dozen with business for one. I refuse to become excited over the surplus of preachers until this overlapping in business proves more harmful. Along the highway of life there are more

broken hearts than wrecked autos, and more starved souls than hungry mouths. This age of ours is far ahead in provision of physical comforts and body-saving devices; far behind in spiritual power and the moral fiber to use these comforts aright. Silly the notion that the twentieth century is devoting too much of its man power to spiritual leadership. Our sin lies in the other direction.

Then there is a much larger note on this whole matter of over-supply. You can't measure the need for preachers by the number of vacant pulpits. Real preachers should make pulpits, not merely fill them. There can be no over-plus until all fields are occupied; fields, not just pulpits. The Apostles and the pioneers followed the Master in measuring the call for more laborers by the needs of the peoples, not by their invitations.

This is the master motive to drive out the feeling, the fear and the despair. A great "compassion for the multitude," a mighty faith that the "Gospel is the power of God unto salvation"; and out of this a prayer for laborers that will send one's self or one's son into the full-time task. The youth of our generation will never be drawn by petty figuring over the needs of machinery. They await great challenging motives. And they will respond!

Let the inspiration of our Pentecostal anniversary program stir every local church to a spiritual, personal effort in recruitment.

The elders should study the youth of the local congregation, and take the initiative in encouraging the proper ones.

The budget of the church—which means the aims for the year—should include the aim of some volunteer.

The officers' meeting would be greatly improved if it would sidetrack petty finances for awhile, and discuss a great thrilling call like this. Why should officers talk of money only?

The pastor should imitate Paul by thoughtfully laying his hands on a waiting Timothy.

The Bible colleges should be put into touch with all prospective candidates. They will furnish visiting speakers and literature to help, when requested.

There is need, too, for a new literature on recruiting addressed, not like this article to the church leaders, but to the boys themselves. It should be fresh and brief, expressed in the language of the youth, and appealing in the light of this generation.

No program by national leaders will accomplish recruitment unless it becomes the program of the local church.

So we call for volunteers to call volunteers for the ministry.



A Father and Four Sons in the Ministry

H. J. Kennedy (circle) has been a minister in the church of Christ for forty years, serving in Iowa, Nebraska and Kansas as pastor and evangelist, and now is district evangelist in Kansas. Reading from left to right, the boys are: Joseph B., pastor at Belvidere, Nebraska; Frank H., student at Yale Divinity School, who will receive his Master's Degree in June, having held pastorates in the vicinity of Yale for three years; James W., pastor at Yellow Grass, Saskatchewan, Canada; Paul D., missionary in the Philippine Islands for five years.

*"Before the rural church problem is solved,
there must be some form of Christian unity"*

The Rural Church at the Crossroads

Shall It Face East or West?

By RALPH WARREN HOFFMAN

County Pastor of the Christian Churches of Hickory County, Missouri

"THESE children are the sons and daughters of my schoolmates and to think of all the years which have passed with no religious services in the school district!" This sentence was written by a woman now living in a city and the reference was to the rural community of her childhood where, as she says, "when I was a girl church and Sunday school were the bright spots of the week."

What a challenge this suggests! And this little community gives but a glimpse of the whole. Thirty millions of our own American people are dependent directly upon the rural church for moral and spiritual guidance, and many millions of these are receiving no such guidance at all.

Fortunately, the statement quoted above does not apply to all rural communities, but it does apply to far too many. While there are today vigorous churches which are actually serving rural life, the typical rural church still has its monthly preaching by a non-resident minister, if it is fortunate enough to have any at all. Infrequent preaching, with perhaps a feeble Sunday school, is usually the limit of the program. The social life of the young people is found altogether outside the church, often in the community dance or the amusements of the nearby town or village. The rural youth of America as a whole are growing up without the slightest understanding of the church as a vital factor in life.

In studying the situation it must be borne in mind that the needs of rural life call for a continuous systematic program if the religious life is to be developed. While methods that have been common in the past present the gospel, they only plant the seed—they do not water and cultivate in such a way that God can abundantly give the increase. An adequate program of evangelism for the country which should mean no less than actually Christianizing rural life is needed. We must realize that much of the effort to bring Christ to rural life has been of such a nature as to encourage the birds to pick up the seed, and to allow the tender plants to be scorched by the sun or to be choked by the thistles.

The country has been and still is undergoing vital changes. The building up of our city population and the shift of groups within the city, and the new type of life thus produced, are not a whit less sig-

nificant for American life than the shifts of population and the changes which have come to the country. Millions of country people have been absorbed by the life of the city. In many communities where once there were enough people to fill the meeting house, this is no longer possible.

The automobile and improved roads bring the people together from long distances. Rural schools are being consolidated into larger units with transportation of pupils. Many country churches have closed, or practically ceased to function, and the more energetic folks of the community have gone to a stronger country church or, more likely, to a village or town church near by, leaving those who are less interested in moral and spiritual matters to drift without religious nurture.

THIS situation makes our future course obvious. The rural church of the future will not necessarily be an open country church, but it will be a church located either in the country or the town or village which serves rural folks. The first logical step forward is an extension program for every church which has direct contact with the open country. The practicability of this has been demonstrated, and we need now to use the experience which has been gained and build for more adequate and permanent results. In its simplest statement this means the extension of the parish of our village, town and city churches to include the country, and the development of a program which will meet rural needs. Much might be accomplished by the action of a single church, but the adoption of the idea of the extended parish to include such a unit as the county would have many advantages. This means that the churches of the county would work together as a single church, employing a staff of workers adequate to meet the needs. In such an extension program centers should be established in strategic places. Some of these would be only temporary centers to meet local community needs for the time, while others would be permanent.

Let no one be deceived by thinking that the program here suggested is an easy one. The end is too great to be achieved by easy means. It calls for nothing short of a complete program of religious education, and pastoral care adapted to rural life.

The elementary principles are already available, but only a beginning has been made.

Such a program ultimately calls for the fullest cooperation of all churches, for there are many things to be done that no individual church can do alone.

First, the whole field of the rural church must be studied, and continue to be studied, by those who are best fitted to do so, in order that every church may have the advantage of the experience of every other church undertaking a similar work. That experience can become available only when the task of gathering and disseminating this experience is entrusted to those fitted for the purpose.

Second, a careful survey should be made in every field to determine the facts in the situation in the light of other experiences before any extension program is undertaken. This will avoid many an experimental disaster.

Third, the actual program and the materials to be used and ways of working must be scientifically developed by those who are fitted for such a task.

Fourth, means must be provided for training workers for this specialized task.

Fifth, the permanency of any such undertaking must not be left to the uncertainty of sporadic local initiative. Such an enterprise, to guarantee the best chances of success, must be connected with a unit no smaller than a state organization, or even an entire brotherhood.

Sixth, the wealth from the more prosperous centers must be applied to lift the work of the weaker places, similar to the use of distributed wealth in public education. The principle "as the Lord hath prospered" must here be applied.

Such an undertaking to be successful, moreover, calls for cooperation beyond any single brotherhood. Those who have been working at the rural task know from experience what a barrier has been raised by denominational lines. Before the rural church problem is finally solved there must be some form of Christian unity. There are not enough people in our villages and the open country for more than one church to function efficiently. We must find new ways of getting the folks of the community to work together in one church program. Denominational competition and rivalry must in some way be abolished. We must clear our minds of every preconceived notion, and face this problem squarely. The saving of our rural life demands immediate action. Nothing short of this can be interpreted as an adequate program of rural evangelism. This concerns directly not only the rural church but the city church as well which is continually drawing so much of its life-blood from the country.

We cannot enter upon our pre-Easter evangelistic campaign, nor plan the observance of the Pentecostal anniversary, without taking into account the crying need for strengthening the rural church.

Revive! Restore! Recruit! Remember! Retain!

THE pre-Easter and pre-Pentecost evangelistic program is on in our brotherhood from New Year's to Pentecost, May 27—a period of 147 days. The theme is "Ye shall be my witnesses," and the goal is a ten per cent increase in membership in every church during the 147 days.

The five great words of the program should stir the brotherhood:

A revival of the whole church for a great evangelistic advance.

A restoration of indifferent members and "members elsewhere."

Recruiting for Christ, the task of winning others with the gospel.

Remembering those whom we assured "We Will Not Forget,"—our aged ministers, in a fitting offering on Easter.

Retaining the results of our efforts by careful conservation.

Evangelism is not the only business of the church, but it is the church's first business. What Jesus made primary, his disciples dare not make secondary!

Close the Back Door

Reviewing Our System of Membership Transfer

By JESSE M. BADER

Secretary of Evangelism, United Christian Missionary Society

IT COSTS the government about \$65 to make one recruit for the standing army. It costs much more to make him a trained soldier. When this trained soldier is lost to the army, the loss is costly.

It costs to "make a disciple" for Christ. It costs much more to make him a trained, cultured Christian. When he is lost to Christ and the church, the loss is most costly.

It is reported that last year the Protestant churches of America lost one half million members, mostly through removals and failures to transfer membership. The most serious membership losses in our own brotherhood are at this point. Some losses are by death. Some contend that our present-day evangelism is responsible for our membership losses, because the new converts do not "hold out." This charge cannot be substantiated. The new converts are "holding out" as well as ever, if not better. The greatest loss is through removal of members to other communities, and their failure to link themselves up to another local church. After a while, their names are dropped by their former local congregation, and they are lost to the work. So serious have these losses become, that the gains oftentimes in new members coming through the front door, scarcely overcome the losses of older members going out the back door. Many local churches know this all too well. These losses show up for the entire brotherhood in the Year Book statistics.

Every preacher knows of "members elsewhere" in his community who are there sometimes by the score, some of whom have been living in the community for years unidentified. In Southern California 65,000 former members of the Christian church "back East," are connected with no local church. In Los Angeles a recent survey showed around 20,000 of our members unattached. In one suburb of a capital city in the Central West, a survey revealed 2,120 former members of the Christian church not identified with any church in that city. A survey in a city of North Carolina of about 25,000 population revealed the fact that 750 "former members" of the Christian church resided there. What membership losses and what a cost to the church of the living Christ!

Some one asks, "How account for these large membership losses?" One explanation is because our churches are poor shepherds. We keep our church rolls in a slipshod fashion. They are not kept up to date. They are seldom revised. Church rolls are too often looked upon as a list of names rather than

that each name represents a precious soul whether active, inactive, non-resident, or a "lost sheep." The Good Shepherd went out after the hundredth name on the roll, found the stray one, and brought him back to the fold. It was the high estimate he put on the absentee represented by a name which restored him to the sheepfold. The Shepherd was not willing that any should perish. If the absent or inactive ones are not worth a saving effort, then the church itself puts a low estimate on the value of membership and its duty to continue its watch and care.

Again, many have made the church letter and church membership synonymous in their thinking. Church membership, to many, is limited to a locality. When they move to another city, they somehow feel no obligation to go, pray, give or work until they walk down an aisle and formally present themselves in some local church for membership and receive the hand of greeting or fellowship from the preacher. This is a misunderstanding of the meaning of church membership. Is it not true that when one becomes a Christian, he does not belong to Christ in just one spot or to the church in just one locality, but does he not belong to Christ and the church wherever he goes, and wherever he lives? The word of the Scripture is, "Be thou faithful unto death and I will give thee a crown of life."

Then, many preachers urge their members sometimes as they leave for another community to retain membership in the old home church for, they say, "Your support is needed here." The support may be needed but it is seldom sent back.

IN THE next place, because new churches have not been organized more rapidly in recent years in our growing cities, thousands of members have been lost annually. If instead of a centralized policy whose end is to build up huge congregations in our cities, there were rather the decentralized policy whose end was to establish new churches in needy residential communities, the city would be evangelized faster and members moving in by the hundreds from the rural communities would be conserved.

Another reason for our membership losses is because the churches have not been and are not now following the members when they move. How it would help if a letter was sent by the pastor or the church clerk to the church in the community where the member was to reside, giving a word of information about his coming and indicating the new address if possible. How it would help if the members

who were going away were given a letter or personal interview urging that they identify themselves with the work in the new field at the earliest date possible. If a church letter is ever granted, it should be sent to the church and not given to the member to carry. One wise preacher was so anxious to conserve one of his families moving to another city, that he sent a wire asking his brother minister to meet the train and take charge of the new family. The preacher did meet them and the family was saved to the work with an unbroken service to the church.

The solution of the membership transfer problem is not easy, but the writer believes the following plan would help save many members who move and who should transfer local membership immediately. It is suggested that where former members of the Christian church are found, that with their consent, their names be enrolled on the church book without requiring them to come forward during a hymn of invitation to formally present themselves for the "right hand of fellowship" unless they prefer to do so. After the "member elsewhere" has been enrolled, read the name publicly at the next church service. The first service the "member elsewhere" attends after the enrollment, introduce him to the congregation, and in turn ask the congregation to welcome and become acquainted with him. We have often made it difficult for the former member to identify himself with the local church. It is difficult

for some people to "come forward" publicly and be received. Just as difficult sometimes as it was to come on the invitation song when they made the "good confession."

After the member has been enrolled, members of the church should be sent to make friendly calls and to enlist the new member in the work and life of the various church organizations. Then some one from the finance committee should go to the home and ask for a weekly pledge for current expenses and missions.

There is yet another step in the transfer that should receive closest attention. After the "member elsewhere" has been enrolled, the pastor should write the local church where the member was enrolled previously, giving notification of the transfer. Many preachers and church clerks fail at this point. They not only fail to follow their own member, but they also fail to notify the church from which a member has come, regarding the transfer.

During these Pre-Easter and Pre-Pentecostal days culminating on Pentecost, May 27, this year, much thought and effort should be placed on the "restoration of our members elsewhere" seeking to re-enlist them in kingdom service. Church rolls should be studied and all former members who have not identified themselves already with another local church, should be urged to do so.

The church should be the last institution on earth ever to give up anyone, anywhere, any time.

I am the Bible.

I am God's Library.

To the weary pilgrim I am a
Strong Staff.

To the one who sits in gloom,
I am Glorious Light.

To those who stoop beneath
heavy burdens, I am Sweet
Rest.

To him who has lost his way,
I am a Safe Guide.

To the discouraged, I whisper
a glad message of Hope.

To those who suffer in loneli-
ness, I am a Friend.

Use Me!

—Adapted.



"Wise missionary statesmanship dictates for the future of the church in the foreign fields a policy of fullest cooperation between missionary and native. Each must learn from the other. No missionary should perform a task or assume a responsibility at the expense of native initiative and development."

Paul Kennedy, missionary in Manila, Philippine Islands, and a mountain coworker.



Builders Together!

The Future of the Church in the Philippines

By E. K. HIGDON

Acting president of Union Theological Seminary and pastor of the Taft Avenue Church, Manila

IT IS sometimes difficult for the Westerner to remember that God did not originate in New York City and that Jesus was not born in Southern California. It is often hard for him to conceive of an interpretation and an application of the spirit and teaching of Jesus other than that upon which he has been reared. But wise missionary statesmanship dictates for the future of the church in the foreign fields a policy of fullest cooperation between missionary and native. Each must learn from the other. No missionary should perform a task or assume a responsibility at the expense of native development.

Thus in the Philippine Islands, the native Christian is given opportunity to bring his religious genius to bear on the task of establishing the church of his Lord in the land he loves. To this undertaking he brings many of the Christian virtues developed to a remarkable degree.

The Filipino is reverent. He has respect for God and enters places of worship quietly, unhurriedly, prayerfully. He does not rush in as though he were going to a fire or rush out as though he were late for the ball game. If he has occasion to go into a church at a time when no service is being held, he

removes his hat and talks in hushed tones. He shows marked respect for the dead. The most ignorant laborer bares his head when a funeral procession passes by. More than once, I have been put to shame by the coachman who uncovered his head as we passed the dead while I thoughtlessly failed to remove my hat.

The New Testament says something about entertaining strangers. The Filipino can teach fine lessons in hospitality. His home is always open to anyone who needs shelter or food. His heart radiates cheerfulness and companionship. He will share with you anything he possesses. Shortly after twelve o'clock one night, a party of four or five of us reached the bank of a river on the last lap of a trip two hundred and fifty miles out of Manila. We were traveling by automobile. The wind sweeping down between two mountain peaks was driving the waters out to the ocean at a terrific rate. The "balseros" would not undertake to ferry us across the half mile on their bamboo raft for fear we would all be carried out to sea. It was chilly there and the two Americans in the party did not look with enthusiasm upon the prospect of spending the rest of the night in the auto. But our chauffeur had other plans. He took us to the door of a small, two-roomed bamboo house such as one sees everywhere in the country districts.

"Apo! Apo! Apo!" Our driver shouted the greeting used in that part of the Islands. "Here are two Americans who want a place to sleep."

A man came to the door, opened it, let down the front steps (they always take them up at night to make things unhandy for prowlers) and invited us to come in. He aroused the other members of the family and they arose sleepily from the floor and this entire family moved out and gave us the room. Early the next morning they were up preparing our breakfast. We did not dare offer to pay them, for they would have been highly insulted.

THE Filipino is liberal. It is not an uncommon thing for a family to provide for a large number of poor relatives, some of whom are the proverbial forty-second cousins. Filipino Christians give to the church with a joy and liberality which is always inspiring and is often amazing. At a district convention of Methodists, I saw the treasurers of the various churches bring their offerings for the ensuing quarter and place them upon a table near the pulpit. Within a few minutes silver and bills were piled up six inches high and the total reached more than a thousand pesos. (The peso is the Filipino dollar.) A Presbyterian congregation had a week's option on a building which it needed for a church. The members were not wealthy by any means but they were dead in earnest. One man gave his gold ring, an heirloom eighty years old, his most cherished possession; a woman took off all her jewelry and put it into the

offering; a third member gave his "vaca," his work cow. "Three or four days later, I went out past his farm," the preacher said in telling us about it, "and he and his son were plowing, he pushing the plow, the boy pulling. They had given their only work animal to the church."

There is a family solidarity in the Philippines which reminds one of the ancient Hebrews. It gives rise to Christian virtues which are too rapidly disappearing from our own section of Christendom. Reverence for old age, respect for and obedience to parents, hatred of divorce, and the conservation of values which inhere in a happy, contented family life—these are some of the benefits of this type of social solidarity.

REVERENCE, hospitality, liberality, family solidarity—these are everyday demonstrations of practical Christianity which all fair-minded foreigners recognize in the Filipino. This is the stuff from which the future church is being built.

The future of the church in the Philippines will be determined by Filipino and American Christians working together. They supplement and complement each other in a serious endeavor to understand the mind of Jesus and to perfect a type of institution that will best enable the heart and will of Christ to function in the individual and collective life.

But the result will be a Filipino church. In all probability it will be a united church. And it will be a missionary church. It will send earnest Christians to the non-Christian tribes in the Philippines and it will assist in Christianizing the peoples of China and Japan and India, of Borneo and Java and Siam. There is no special reason why the Filipino should not do a better job of preaching Christ to his Oriental neighbors than the Occidental can do. He has simply overlooked his opportunity and obligation in the past.

But the church of the future in the Philippines will make its greatest contribution to the Christianity of the world, not through organization, but through its interpretation of the spirit of Jesus. The Oriental seems to have an intuitive grasp of spiritual verities. The Filipino has the advantage of other Orientals because he has known Christianity for four centuries. It cannot be denied that the Christianity with which he has been familiar left much to be desired. For one thing, it allowed him no initiative in adapting a foreign church to his own needs. But now he has that initiative. For more than a quarter of a century, he has been encouraged to think through his religious problems. He has set himself seriously to the task of discovering what the will of the Lord is. With his natural genius for religion and with his Christian background, he is in a position to make a valuable contribution to an understanding of the teachings of that other Oriental Christian who after two thousand years still puzzles so large a part of mankind.

"O Come Let Us Worship"

Los Angeles Builds a Church Solely for Worship

By W. S. BUCHANAN

Pastor Arlington Avenue Church, Los Angeles

WHEN one travels from the Atlantic to the Pacific and from the Gulf to the Great Lakes, he gets a varied picture of church architecture. It is like looking into our Saturday papers at the church advertisements for the Sunday services. One wonders what it is all about. The American people have centered their attention upon the development of home architecture and commercial architecture, but the field of church architecture has not been developed in a way that would bring the very best to the congregation worshipping in the building. After traveling throughout the United States and erecting three church buildings, I have had the opportunity and time in the twenty-five years of my ministry to study church architecture.

The first church erected was at Philipsburg, Pennsylvania, and was the creature of the architect entirely. The church at Phoenix, Arizona, was designed by myself and the ideas worked out by Robert H. Orr of Los Angeles, who is one of the leading church architects in the United States. Here we had an opportunity to make a combined plan for church and Bible school. While this building is one of beauty and utility, it is not designed for worship alone. The ten years between erecting the Phoenix Church and the Arlington Avenue Church have given much time for study in church architecture, as well as church worship.

When the Arlington Avenue Church was about to be erected, it was felt



Spanish and Mission styles of architecture have been carried out in the Arlington Avenue Church, Los Angeles. The total cost of the building was \$250,000



The foyer of the church



The front of the worship room with the communion table and baptistry standing out as the most prominent features of the whole church. The table is ten feet long. The words, "In Remembrance of Me" are carved through the side of the table and lighted from behind. The baptistry is built of Spanish tile. Water plays continually over the back wall, illuminated by vari-colored lights, during the baptismal services.

that we wanted a place where we could meet God and where we could feel his presence; where the noise of the market place would be shut out and where the conversation of the congregation during the organ prelude would be impossible. We wanted a place designed to set forth the ordinances of the church, where the communion table would stand out in its sacredness, simplicity and beauty and where the baptistry would set forth its message of

Christ's death, burial and resurrection; and the pulpit to deliver its message of the power of God to salvation.

These thoughts were given to the architects, Harold Cross and A. F. Wickes of our church erection department of the United Christian Missionary Society, both young men who have lived with Christ and whose sense of beauty and symmetry is highly developed, and the result is remarkable. For instance, the building is so designed and the order of worship so arranged that at no time does an elder or deacon

step in front of the communion table. The officers are not seen until they come from the side aisles and step upon the chancel to take their places for the communion service.

The decorating in the church is that of warmth and cheerfulness. The moment you step inside the auditorium, your soul seems to reach out for God and you feel at once that you are in his presence and in a sanctuary where the world is shut out.

Church people from all over the world have visited this building. The artists have pronounced it the most beautiful in the matter of appointments in the great city of Los Angeles, and national men in our own communion have said it is the most outstanding church for worship in the entire brotherhood. This is not said in the spirit of boasting, because there are other magnificent churches, wonderful auditoriums, but note we said *for worship*. In this building, the soul seems to be fed from the time it enters the building



The auditorium from the rear

until it makes its exit, and to me this is a very important essential in church architecture. We feel sure if more of our churches were designed along this line that greater progress would be made in developing the spiritual life of the church.

In the erecting of this church building, we felt that three things enter into church life; first of all, worship, second, education and third, sociability, and that the last two

should be separate from the place of worship. Thus the educational part of Arlington Avenue Church is designed to be built separately from this auditorium of worship and the social or recreational center and rooms are also separate. The building is so designed that a large patio, seating 1,800 can be used for revival services, community sings and the like. May we say that we are hoping that this is the beginning of a more carefully studied and planned church architecture among our people.

Hymn Story and Interpretation

By S. W. HUTTON

We've a Story to Tell

Colin Sterne,
Voices in Unison.

H. E. Nichol.

1. We've a sto - ry to tell to the na - tions, That shall
2. We've a song to be sung to the na - tions, That shall
3. We've a mes - sage to give to the na - tions, That shall
4. We've a Sav - ior to show to the na - tions, Who the

turn their hearts to the right, A sto - ry of truth and sweet - ness,
lift their hearts to the Lord; A song that shall con - quer e - vil
Lord Who reigneth a - bove, Hath sent us His Son to save us,
path of sor - row has trod, That all of the world's great peo - ple

A sto - ry of peace and light, A sto - ry of peace and light.
And shat - ter the spear and sword, And shat - ter the spear and sword.
And show us that God is love, And show us that God is love.
Might come to the truth of God, Might come to the truth of God!

REFRAIN.
For the darkness shall turn to dawn - ing, And the dawn - ing to noon - day bright,
And Christ's great kingdom shall come on earth, The king - dom of love and light.

THIS melodious hymn ranks among the very best of our strong missionary songs in current use. It is sung, enjoyed and understood by every group in the local church including the juniors and above.

The music is attractive, easy to sing, both words and music containing the element of climax which makes the hymn so full of meaning. One cannot sing this hymn understandingly without having a broader vision of the world field and a keener interest in making world friendships a reality.

Note how the stanzas reach forward in climactic succession, "A story to tell"; "A song to be sung"; "A message to give"; "A Savior to show." In the refrain the element of climax is again brought out in the three expressive words: "darkness," "dawning," "noonday." While the rhythm of the entire hymn demands that it be sung steadily and with vigor, the last line of the refrain is made more impressive by slightly retarding the sentence, "And Christ's great kingdom shall come on earth." The last phrase of six words brings the hymn to a wonderful climax in which the Kingdom is characterized as that of "love and light." Do you not feel the tug of this upon the current of your life?

Indeed, the old, old story is true. There is no discrimination between the nations of earth. The messengers of peace and good will are going about their tasks telling the story, singing the song, giving the message, demonstrating in their own conduct that Christ's great kingdom is a kingdom of love and of light, "that all of the world's great people may come to the truth" as it is in Christ. Certainly this story told in the language of the people cannot be misunderstood. Love unites, light points the way.

Colin Sterne and H. E. Nichol in giving expression to this message in fitting words and tuneful melody in 1896 have made a distinct contribution toward the development of world friendships.

Prohibition*

America's Amazing Experiment

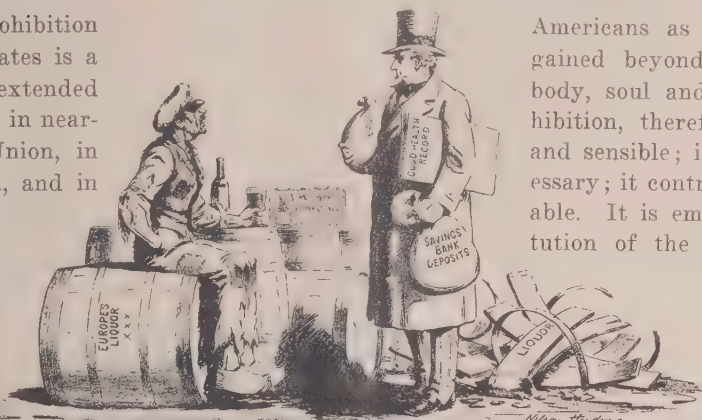
By S. PARKES CADMAN

President of the Federal Council of Churches of Christ in America

NATION-WIDE prohibition in the United States is a matter of far extended interest. I have traveled in nearly every state of the Union, in the Dominion of Canada, and in half a dozen countries of Europe since the Eighteenth Amendment was ratified. In all these widely separated regions I found many who were indifferent

to the League of Nations and the World Court; in none did I find anyone who was even neutral about prohibition. For the Wets of every nation it is either a tragedy or a farce; a menace to freedom, the beginning of the end for democratic rule, an odious usurpation of personal right and liberty by a blind, bigoted, pharisaical puritanism. For the Drys it is the moral triumph of the century, a bold brave adventure registering marvelous advance in human affairs; a new era of commercial expansion, and of an accelerated moral and religious progress. Even had it done no more than wipe out that sink of non-social iniquities, the saloon, the experiment, we are told by the Drys, and by not a few Wets, would have been well worth while.

The enactment of all prohibition measures is based upon the right of the community to rank above the individual wherever the general welfare is at stake. As to whether social control of the drink traffic is either wise or expedient, there is much difference of opinion and an equal confusion of data. It cannot be too strongly stated that the so-called facts circulated by the Wets are frequently highly colored, or only partially significant and very inconclusive. It must also be conceded that the publicity materials of the Drys have often been compiled by inadequate methods, or upon questionable returns. Of course the Drys have the law upon their side. Nor can there be any serious debate about Sir William Osler's opinion that "nobody would be a whit the worse if all the liquor in the country were dumped in the Atlantic and all the tobacco in the Pacific." Many worthy citizens would probably experience some temporary discomfort, and a few might suffer actual privation. But within a couple of decades



—Nelson Harding in McCall's Magazine.

Americans as a whole would have gained beyond words in health of body, soul and circumstances. Prohibition, therefore, is lawful, sound and sensible; it forbids nothing necessary; it contradicts nothing reasonable. It is embedded in the Constitution of the republic, from which the most enthusiastic Wet has not the faintest chance of dislodging it. However, when a rumor reached London

that the Eighteenth Amendment was doomed to failure in America, a millionaire liquor dealer at once ordered a rollicking celebration at his expense. The halls of a palatial and crowded club in the west end rang with the shouts of the gay revellers until dawn; champagne flowed in streams; and the joy of the bibulous was unconfined. I saw while journeying through England spacious posters prominently displayed which assured the native and the tourist that "Britons never, never shall be slaves" to the infamous tyrannies of prohibition. Drink's paid advocates are well aware that misleading headlines and juggled statistics are an effective means for knaves to twist the truth and make of it a trap for fools. They use them abundantly, backed by the tales of foreign travelers in America who have been horrified by the deceit and villainy of a nation cursed by enforced abstinence from liquor. The chief impression one gets from this very costly propaganda of the brewers is that prohibition here is mainly a crusade arranged by rant, cant and humbug, and engineered by a widespread organized hypocrisy.

Nevertheless, the growing conviction finds daily utterance, not only in Great Britain and Ireland, but in Germany, Sweden, Italy, France, and even Russia, that sooner or later, if not on moral, certainly on economic grounds, these nations will have to deal decisively and stringently with drink. It should also clearly be understood that the United States is conducting the most amazing experiment in the annals of legislation of this nature. For the first time in modern history our country is attempting to change the personal tastes and habits of millions of people. Let us make it unmistakably clear to lawless sellers and lawless buyers of intoxicants that the

*Reprinted from McCall's Magazine.

liquor traffic has been permanently outlawed in the United States as the enemy of the general well-being. Insist that federal and state governments shall cooperate to end the organized resistance to the Eighteenth Amendment. It is demoralizing in the highest degree that law should fail through the connivance or treachery of those appointed to execute it.

I do not say that those who honestly believe this particular law interferes with the sacred rights of the citizen have no case. Nor do I insist to legalists that sumptuary legislation is in its proper place when embedded in constitutional doctrine. But I do say that here is a valiant attempt to rid this republic of a fearful menace. It has succeeded to the extent that the saloon is abolished, and assuredly no man with an anti-moronic brain wants the saloon restored. For this reason, if there were no other, and there are many others, prohibition deserves a more unanimous and cordial support.

Those who know the history of temperance movements are aware that some form of prohibition has existed in America for three-quarters of a century, indicating that after a prolonged experimental stage, national prohibition was established by a swift, clear registration of the popular will. In the last analysis law depends for its support upon the public opinion which sustains it and the conscience of those who live under it. There can be no greater mistake than to suppose that any legislation can relieve us of the necessity for training our youth in habits of temperate living, self-control, and the practices of disinterested citizenships. To foster such habits and to cultivate such practices is the special and peculiar responsibility of the churches—to be ignored only at the peril of the nation.

Two by Two Method Has Twofold Result

By J. BRYANT YOUNG

Pastor Hillman Street Church, Youngstown, Ohio

THE evangelistic plan which was used recently in Youngstown, Ohio, under the direction of A. Earl Kernahan of Boston, Massachusetts, with such success is par excellence the New Testament method. It is the same method which Jesus himself used. It is the mobilizing of the members of the local church and the sending of them out two by two, as Jesus sent the twelve, and later the seventy.

There is no mystery about it; indeed, it is so simple and so logical that the only wonderful thing about it is that this method has not always been used.

The arrangements for such a campaign were made one year in advance. The ministers voted to make a survey of the city. This was done by the pastors of the forty churches that entered the campaign. From

the survey cards that were turned in to the office of the Church Federation secretary and given to the pastors, the "responsibility list" of each church was made, including a careful list of each pastor's unchurched constituency. All persons who would employ a certain pastor for wedding or funeral or any similar service, were reckoned as his constituency. Also, there were added to the list, those for whom his church was responsible for spiritual nurture and culture, members of the Sunday school and parents of the children not already identified.

The minister selected a limited number of the most faithful and responsible members of his church to aid in the work of visitation. These people were selected by virtue of their interest in the success of the church, who stood well in the community and had discretion as well as piety. They were trained in meetings conducted by Dr. Kernahan the week previous to the campaign. Though many of them gave excuse after excuse why they should not be selected for such work, it was carefully explained that their inexperience was the training that made them valuable as visitors. They were not given a rigid set of rules to follow but asked to use their own God-given gift, personality.

The actual work of visitation was limited to one week. The campaign began on Sunday afternoon with a mass meeting in the largest Protestant church in the city, with over fifteen hundred workers present. Immediately after this meeting the ministers gave to each team the cards for that afternoon of visitation. Each evening from Monday to Friday, a dinner was served where the workers reported their results of the visits made. At this dinner the assignments were made for the evening and following day. At each meal all cards were returned to the minister and he gave a new selection of cards to each team. These cards being placed in an envelope with the name of the team on the outside, required that two to seven calls be made.

Note some of the results: A total of 2,558 signed cards were turned in by the close of the campaign. People united with churches that the ministers had given up in despair of ever receiving, the majority of them adults and business men. They were not brought in by some sudden wave of emotion, but as a result of careful deliberation and thoughtful decision. Moreover, some of the most gratifying results are seen in the lives of the workers themselves who in their visits got a consciousness of the joy of winning folks to the Lord such as they had never before deemed possible. In my own church this has proven a God-send. It has given us a new spirit and interest in the work of the church.

This method, the New Testament method, the method of our Lord himself, works and works marvelously when thoroughly tried. And I believe it will continue to work better the longer it is tried.

Something "Moore" From Kansas

By MRS. S. L. WILSON, State President

ALMA EVELYN MOORE, general secretary of woman's work in Kansas for fifteen years, entered full-time service for the state in 1901. She served four years as state junior superintendent and state field worker. Then for eight years she worked under the national Christian Woman's Board of Missions in various capacities in a number of states, returning to Kansas as general secretary in 1913. Mrs. J. M. Stearns had closed a very successful period of work as secretary of Kansas to enter the headquarters office of the national C. W. B. M. at Indianapolis. Miss Moore's pleasing personality and her deep passion for Christian missions have made many friends for the work to which she has given her life unreservedly.

Through *The Missionary Counsel*, the monthly state paper, Miss Moore has reached a host of women in our churches with personal helps for monthly meetings and has given training in the best methods to the local, district and state officers. She has emphasized the work of the state board and has gathered into this group some of the finest women from our Kansas churches. A spirit of unity has prevailed and the women have given time and thought to the work under her guidance. She has a well equipped office with a splendid system of records and reports.

Among the high points in Miss Moore's service has been the enlistment of young people for missionary service. She has encouraged many young people to secure the necessary preparation, and has kept in close touch with them in all their plans. She has taken pains to provide our Kansas missionaries with the needed equipment that could not be secured from the already overdrawn budget.

She has stimulated the support of the living link missionaries in twenty-five Kansas churches and carefully followed up the work by her personal correspondence with the world fields.

Conventions, both district and state, have been given careful preparation to make them contribute to the life and advancement of our Kansas churches. They have been seasons of spiritual uplift, periods of counsel and instruction, strong challenges to the hearts of our people for a larger living and a more complete service. Miss Moore gave her best to this

work in Kansas. The first state Circle Meet was inaugurated by Miss Moore in 1923 and this annual week-end gathering has been a great inspiration to our young people in the missionary work. There are nine states now that hold their own Circle Meets. The grading of missionary organizations was the newest feature of our work the last two years, and has become one of the items in the Pentecostal program that will have our immediate attention.

In preparation for the Golden Jubilee, Miss Moore did extraordinary work in reaching the aims for the state, and the Kansas organizations reached the highest point in membership and offerings in the history of the work. The climax was reached in the largest attendance on record in our state convention with a high tide of enthusiasm for the work that thrills us yet when we think of it. In appreciation for her years of successful service, a love gift from friends in our Kansas churches was made to provide her with a trip to our mission fields. Her absence from the state was felt, but we were glad she was serving in these fields with the missionaries, and on her return she has been able to give a valuable service in the problems confronting our United Christian Missionary Society.

Miss Moore had a Plan of Work for the year sent to every organization with full instructions for its operation. She has been a great teacher. She made plans and then worked them. She served



Alma Evelyn Moore

a part of the past year at the St. Louis office, and, since the death of Mrs. Affra B. Anderson, she has given assistance to Miss Trout in building the Pentecostal programs. She is a tireless worker, a fine organizer, an efficient office manager, a successful campaign director, a sympathetic friend to the needy and to a host of missionaries and their families, a lover of home and of good books. The fifteen years' record of the Kansas work under her leadership shows steady growth and development of our missionary organizations.

Miss Moore goes to the larger work with a great love and an accumulated experience that will make her service of inestimable value, as a secretary in the missionary organizations department of the United Christian Missionary Society. Kansas is reluctant to give her up but happy to provide this kind of leadership for the world-wide work.



There were ninety and nine that safely lay
In the shelter of the fold;



"Lord, Thou hast here Thy ninety and nine:
Are they not enough for Thee?"

The Ninety

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, thou hast here thy ninety and nine;
Are they not enough for thee?"
But the Shepherd made answer: "This of
mine
Has wandered away from me,
And, although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord
passed through



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But one was out on the hills away,
Far off from the gates of gold,



But the Shepherd made answer:
 "This of Mine has wander'd away from Me;



And although the road be rough and steep,
 I go to the desert to find My sheep."

and Nine

Ere he found his sheep that was lost:
 Out in the desert he heard its cry—
 Sick and helpless and ready to die.

"Lord, whence are those blood-drops all the
 way

That mark out the mountain's track?"

"They were shed for one who had gone astray
 Ere the Shepherd could bring him back."

"Lord, whence are thy hands so rent and torn?"

"They are pierced tonight by many a
 thorn."

But all through the mountains, thunder riv'n,
 And up from the rocky steep,
 There arose a glad cry to the gate of heav'n,
 "Rejoice! I have found my sheep!"
 And the angels echoed around the throne,
 "Rejoice! for the Lord brings back his own!"

—IRA D. SANKEY.



There rose a cry to the gate of heav'n,
 "Rejoice, I have found My sheep."

*After months of "journeyings often,
in perils of rivers, in perils of robbers—
in hunger and thirst" these missionaries,
like Paul, affirm anew—*

"I Must Needs Glory"

By MARION H. DUNCAN

Following the robbery by Tibetan bandits (see November, 1927, "World Call") the party of missionaries, consisting of Mr. and Mrs. R. A. MacLeod and three children and Mr. and Mrs. Marion Duncan and two children, the younger aged three months, en route home from Batang, managed to get enough food and money together and proceeded on their way. They were greatly helped by Catholic priests at Atuntze and Tsetchong. The account of the hazardous journey from then on until Rangoon was reached November 1, is told in the following letter from Mr. Duncan.

WE WERE certainly well treated by the French priests at Tsetchong. We took the least amount of money we could get along with, as in these troublous times it was next to impossible to get more money into this place from Yunnanfu. We left on July 25. Four days took us to the Salween, down whose left bank we traveled another day. Here we waited two days for another rope bridge to be made as the old one was rotten and unsafe. Our Chinese guides were supposed to have gone ahead and gotten the new bamboo rope ready, but had loitered on the way.

We crossed the Salween between high bluffs at least seventy-five feet above the water. Then a day's buying of provisions at Sekine which was the last outpost where food could be obtained.

We started out with hwagans (chairs) for our wives and with the children being carried on the backs of men in baskets. But after one day the way became so rough that we had to discard the chairs and the women were led by men. The trail was more of a cow path, only a cow would not be able to go over many places. It was called the monkey trail. I can affirm that only men and monkeys could go over such a route for there were cliffs and precipices with a ninety-nine degree grade so high that men had to aid one another up. We climbed living tree root ladders on the third day. Water was distant so it was after two o'clock before we arrived at our dining spot. Some of our men from Tsetchong had run off the second day so I had to lead Louise myself. She became so exhausted I tried carrying her on my back but she was too heavy and the slope too steep so I had to abandon carrying her after about a hundred and fifty feet. I almost had to drag her. It seemed as if we would never reach the top.

We had to stop every twenty-five feet or so to rest and get more air. My wife was getting so tired I thought she would not be able to go on. The cook had gone on to the camping place to prepare dinner. We would not get anything to eat until we arrived there and it was still some distance because water could not be found everywhere in that country.

On the morrow we descended from this range to a bamboo valley. Our march lay over a narrow path, made faint by a dense growth of bamboo whose graceful limbs were so woven together that only by keeping our eyes upon the tracks ahead of us could we follow the trail. Stepping over fallen bamboo trees only to duck beneath another inclining limb made a football charge easy.

This trail continued on the next day past a hundred small ponds whose miry shores often plunged us knee deep in mud. My wife was carried part of the time upon men's backs. It takes considerable courage to cling to a man when he is struggling through a bog ford with water of unknown depth on each side.

Up and up the road lay toward the high pass which marked

the boundary between China and Burma. We had been compelled to camp on the edge of a stream next to a glacier, wet through. In fact most of the party were so exhausted they could not eat much the night before. Fortunately we were near the top and soon went over it. The women had two men to help pull them. Because of the shortage of men I, with a coolie, pulled and pushed my wife over the glacier, up a steep grade of about fifty degrees angle and over the pass. Then we still had a wet slippery trail along a precipice in the cold rain.

When we stopped for dinner, we ate a cold lunch of rice and beans with very little water to drink as there were no streams. We slid around down a long range and camped in a wet, soggy bunch of weeds. Pitching a tent while a steady cold rain pours down is not an easy task especially when the weeds are high and the stop uneven. But we finally got our tents up and the crying children on cots wrapped up in damp blankets. The next day there was no sign of a let-up. Rain poured down while the morale of the men remained at zero. It was difficult to keep a fire going and what did burn seemed to have little heat. Talk as we would, we could not get the men to go on.

We had to stay here a day. The following morning, August 10, bid to be fair. We plodded through the usual jungle of bamboo and over big roots on the down grade. The path was so steep that we had to go sideways. Lower down we emerged on to a grassy hillside where the path

was so slippery and steep that it was as slow and difficult as climbing up hill.

Arriving at the torrent's edge we saw the third rope bridge of our journey. Two short hours found us on the other side. We had become seasoned to swinging over surging torrents from a swaying rope so that fear of their breaking troubled us but little. These people, the Chutzu, fasten themselves at a different angle to the saddle than the Tibetans. The Tibetans fasten tightly in a sitting position while the Chutzu lie level and pull themselves along like a monkey, their outstretched legs moving rhythmically in time with the opposite arm. When you know that they only wear a breech cloth and that their skin is bronzed, the resemblance is striking.

God had led us safely over a fearful trail. Most of the bad road was over but we now had a new worry. The slowness of our progress threatened to exhaust our food before we could reach Kamti even if we made fair time.

Along grassy lined paths, the footing so narrow leeches couldn't obtain a footing, we found our weary way. Up and down dripping leafy lanes we crawled only to find another curve back to the valley top ahead of us. But all things have an ending—although sometimes it is a grave.

My wife toiled on, being carried where the road was not too rough and walking the rest of the way. She had fallen through a rotten bamboo bridged chasm and struck her side which gave

"This trip has taught us that wherever one comes across Christians, it matters not their color of face, their creed or their station in life, one is among friends; also that if one meets non-Christians, even of his own race, he is not among friends, even though he may be helped by them out of a sense of duty or of necessity."

—From a letter from Marion H. Duncan.

her considerable pain in being carried on men's backs. She was so worn out and slow in getting in the fifth day that I went out with a cot the last one thousand feet and we carried her in. The good road had started just a quarter of a mile from the end of the stage which enabled us to do this. We were now on a four foot road and our worst troubles were over. Now we had only to make our food last for less than twenty days as there were only fifteen marches to Kamti. One must always count on some delay from various causes.

Here at the new road was a stage house called Gushen. We rested a day, made necessary by the building of new sedan chairs, the hiring of coolies and the attempt to buy supplies. Although our guides had assured us before we left Sekine that we could buy food after reaching the new road, we found that nine-tenths of their promise was false. We could buy only a very little and that little was mostly meat. We undoubtedly struck the road at a bad time of the year as it was just about two weeks before their harvest. The natives themselves were existing on the pulpy center of sago palm trunks, on the tips of bamboo shoots and on varied tree roots. Such a diet left them thin, pot-bellied and dull-eyed.

We left Gushen on August 18. The women and children were riding in chairs so we had only to look out for ourselves.

On the twenty-third began the wet stretch which lasted the remainder of the journey and for the first week in Kamti. From the beginning of this deluge until we dried out in Kamti our day clothes ranged from dampness to saturation. At night our bedding gradually dampened until it was musty and mouldy at the end of the trip.

We made the regular stages with no delay until the 23rd when we arrived at Bunandundow on a large river. Here our coolies ran off. If it had not been for an official who happened to be there from his post four days away, we might have lost more time. As it was we fretted and fumed for two days watching our scanty food supply dwindle slowly away. We did our best to buy some food and through the official managed to get a little millet and a few chickens. We also found a model porker for five rupees. He was so skinny that we could not get enough fat to fry his own meat. We had run out of lard a day or two before. He was so small we ate the whole hog in two meals with just a few pieces saved for the beans of next day. And we did not get very much meat at each meal, just a moderate portion for each person. Our men had to find food, for their rice was nearly gone. They had restricted themselves to two meals a day for the past week.

MacLeod narrowly escaped serious injury here. He, with the local official and the guides was going over to call on the higher official who had recently arrived. They had to cross the river on a rattan suspension bridge. MacLeod had started over while a guide, the official and his son waited on the ap-



Mrs. Duncan crossing the Mekong River on a rope bridge tied to a native

proach. Only one person crosses at a time because of the swinging and because too heavy weight would break the bridge down. When MacLeod was about one-third of the way over the weight of the three persons on the approach caused it to slip away as the rain had loosened the fastenings. The men fell over fifteen feet on to irregular rocks. Our house was only a hundred feet away and I thought a tree had fallen down but at the sound of loud groans and yells for help, I hurried down. The three victims lay groaning on the slimy stones while MacLeod was coming back to the approach. Some other men had come at the calls for help. The victims were carried to the huts and I poured on iodine and gave them alcohol to rub in. Our guide was so badly injured that he used a chair the rest of the way to Kamti.

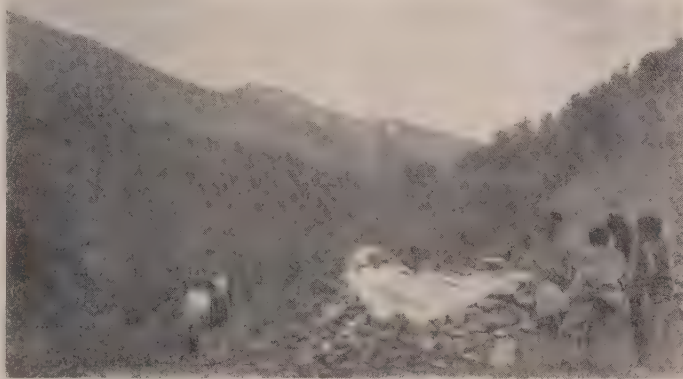
We left after two days' delay and continued uninterrupted for nine soaking days. After four days we reached the home of the higher official who had escorted us so as to prevent our coolies running off. We had run out of money for coolies at Gushen and we made notched sticks, broke them in two; they kept one end and the Chinese guides the other end. When our guides returned they would pay the carriers and redeem the sticks. I think it was largely because of this credit payment instead of cash that the coolies ran off.

These Chutzee have no written language, using the most primitive stone-age methods of notched sticks. At Bunandundow where we crossed the river in a rolling dug-out canoe, we were only five days from Kamti. But we had only enough food for a little over one day. However, the official caused every family to contribute one cup of rice so we bought twenty-seven cups of rice. Only the children had

had milk for the last two weeks. Here the last of the milk gave out. At various times rice was all gone and millet substituted if we could obtain it. Tsamba often formed the main part of a meal. Mixed with sugar, water and salt it was very palatable. Later, we had no sugar but hunger made it edible even when moldy. I remember yet the sight of our wives sorting over the tsamba, taking out the solid moldy lumps which would make us sick so that we could eat the remainder which had not molded so very much.

We reached the border of civilization September 3 when we marched into Fort Herz where there was a battalion of Gurhas, telegraph line and government officials. They furnished us food and money for the rest of our journey. The trail to Myitkynia was slow but fairly comfortable as we had better food and at night good dak bungalows.

At Myitkynia we had to wait several days because of breakages in the railway. After a trip of four days by rail and steamboat we landed in Rangoon on October 26, 121 days after we had left Batang. The next morning my wife and Marion Louise, our six months old baby, were placed in the hospital to recover and recuperate from the hardships of the trip.



Scene of the robbery by Tibetan bandits (see November, 1927, issue). The boxes on which the natives are seated are all that remain of twenty-five loads of clothing, bedding and food. Mrs. McLeod and children hid in the ruins during the attack.

*Lest we forget, in the hurry of
modern evangelizing—*

How the Work Started

Remembering a Pioneer Evangelist

By RODNEY McQUARY

Pastor, Anderson, Indiana

JUST plain John Smith, better known to Disciples of Christ as "Raccoon" John Smith, was possibly the most lovably eccentric of the great leaders of our early history. His eccentricities only served to bind his fellow-men closer to him and to enhance his power as an evangelist.

John Smith was the ninth child of a German father and an Irish mother. From the former he imbibed a dogged thrift and rugged common sense, and from the latter an unbounded optimism and a prankish wit that saved him in many a difficult situation. He was born on October 15, 1784, in Sullivan County, Tennessee. Thus he was some two years older than Alexander Campbell and twelve years younger than Barton W. Stone.

As a lad of nine or ten, John managed to secure four months of "schooling" under the doubtful guidance of an itinerant pedagogue who held forth in a log cabin in the neighborhood. Let our modern youth ponder this picture: "When John came in on wintry mornings, wet with the chilling rain, his brown face all aglow with cold, he would sit in his reeking linsey jacket before the roaring fire, and hum his task without complaining. His bench was the half of a riven sapling, raised on rude legs, with its splintered face turned up. His writing table was a long rough board, that rested, with the proper slant, on stout pins, driven into the wall, where a log had been sawed out to admit the light." Under such conditions young John learned to read. Though overflowing with pranks, sometimes even at the expense of an indolent schoolmaster, a consuming desire for learning commanded the heart of the lad, who was already being moved by more serious purpose than his mien might indicate.

With maturer years John passed into the throes of a thoroughly typical Calvinistic religious experience.

NOT long after he was licensed to preach, and a little later ordained, for he possessed, even then, remarkable gifts of exhortation. As a Baptist preacher he accepted the Calvinistic system for a time without question, and employed his ingenious mind to analyze and to present it with telling power. He was regarded as the most promising young minister of the Baptist faith in all that section.

Then calamity laid him low, in the form of the destruction of all his property and the death of two of

his children by fire. At first he accepted this blow as God's rebuke upon his desire to grow rich in lands, and his Calvinism allowed him no hope for the salvation of his children. "But the heart of a father could not accept the doctrine of infant damnation," and thus the first rift was made for him in the Calvinistic system. Not long after this he read Andrew Fuller's "Gospel Worthy of All Acceptation," which was going the rounds of Baptist preachers, causing many to soften their Calvinism enough to recognize the human will to some extent operative in the conversion process.

In 1817 John Smith became pastor of four Baptist churches in Montgomery County, Kentucky. His early years in this locality were marked by intellectual struggle and groping, and he was soon suspected of some sort of heresy, though no one could quite point out his defections from the accepted creed. He became an attentive reader of the *Christian Baptist*, which was gaining headway in the west. He met its editor, Alexander Campbell, for the first time, in 1824, at Flemingsburg, Kentucky. Under the influence of Mr. Campbell's writings, Smith attacked Calvinism more and more effectively, and came to be known as *the* heretic in that whole region. In his own original way he out-argued the orthodox champions and won a larger and larger popular following for the views of the Reformers. He did in Kentucky a work similar to that which was being done by Walter Scott in Northern Ohio.

JOHN SMITH was a great success as a winner of souls. The year 1828 was one of the most memorable and triumphant of his life. When the time came to prepare the messages of the churches to the North District Baptist Association in July of that year it was found that during the six months from January to July, approximately nine hundred persons had been received into the churches of the association, the greater part of whom had been immersed by Smith. Five new churches had been constituted on the basis of the Bible alone.

Smith was an indefatigable worker. Friends prophesied his early breakdown from overwork. He turned the management of his farm over to his wife, Nancy, and gave himself, night and day, to the preaching of the gospel. Everywhere he was met by vast crowds of hearers.

On New Year's Day, 1832, when "Reformers" and "Christians" came together in Lexington, Kentucky, looking toward permanent union between the two movements, John Smith spoke as representing the "Reformers," while Barton W. Stone spoke for the "Christians." Following this history-making meeting John Smith and John Rogers were appointed special evangelists, to travel among the churches.

"Raccoon" John Smith died on February 28, 1868, and today lies at rest in the beautiful cemetery at Lexington, Kentucky.

The Living Christ

(Continued from page 6.)

tal could long withstand the temperature, trials and terror of the situation. He never knew until next day that his predicament had been noted by seal fishermen from the shore and that all through the long night brave men were pushing toward him. But, adrift in that late afternoon, Dr. Grenfell relates he said to himself, "Well, this is not strange

after all. I let loose of all things in my commitment to God, and he has always been carrying me somewhere."

That is Pentecost. No one ever described it fully. Luke simply says that they were touched by an ardent, communicative, contagious passion for spiritual service (there appeared tongues of fire resting upon them), and an irresistible gust blew them out from a life of secret devotion to one of social helpfulness and spiritual regeneration (the sound of a rushing mighty wind). They, too, let loose and were carried. Who can say that the spiritual phenomenon has even been accounted for by logic or by the formulas of naturalism? The wind still bloweth where it will. We know not whence it comes nor whither it goes. So is every one born of the Spirit. Come, Pentecost! Not by the grind of prayer-wheels, nor in the clanging of much ecclesiastical machinery. Come, Pentecost, because thy Lord's people do earnestly endeavor to confront humanity with the Living Christ!

What's Doing In England

A Monthly News Letter from a British Lay-Preacher

London, December 17, 1927.

H. G. HARWARD of Australia, who has been working among the British churches during the past year, has been serving the new church at Evington Road, Leicester, and will continue there until he returns to Australia early in 1928. The Evington Road Church is one of the finest of our church buildings in this country and was completed last year. During his stay in England, Mr. Harward has conducted special missions in Glasgow and recently in London where he visited the church at Twynholm and the new branch church at Boston Road, Hanwell. He hopes to conclude his visiting by an intensive effort in Leicester. Although a native Australian, Mr. Harward received his training in America at Eureka College.

Foreign Missionary Work

The committee in charge of the missionary work of the British Churches of Christ is endeavoring to raise a special fund of 100,000 shillings (\$25,000) to meet expenses before the end of the year. We have three stations in India, one in Siam and a flourishing work in Nyassaland, Africa, which is at present carried by native workers, helped and directed from England. The committee hopes to send out a missionary to Africa in the near future.

A Leader Passes

The foreign mission work here has lost a great supporter in John Crockatt of Leeds, whose death was announced on December 10. Mr. Crockatt was one of the oldest members of our Foreign Missions Committee and was its chairman for many years. The churches will mourn the loss of a man of exceptional loyalty, courage and breadth of outlook, yet one who combined with these qualities a courtesy, sympathy and understanding which made him beloved by all. He was chairman of the annual conference of the British Churches in 1908.

The New Prayer Book

Never in recent years has so much interest been taken by the general public in religious affairs as has been shown during the last week in the New Revised Prayer Book of the Church

of England. The adoption of the volume was rejected by the House of Commons, the attack centering on that portion dealing with the communion service and the reservation of the Sacraments which it authorizes. The leading article in the *London Times* describes the vote as "quite sufficient to wreck the work of churchmen of all parties for nearly a quarter of a century." The debates certainly revealed the deep Protestantism embedded in the British character.

"The King of Kings"—London's Reaction

Religious leaders have for some time been urging that the drama and cinema be more generally used by the churches for the presentation of their message. Consequently great interest has been taken in the new film "The King of Kings" recently shown in Covent Garden, London. The film has met with a mixed reception but the verdict seems to be that while all parties producing the film have done their best, yet "it is not good enough." The critic in the *Observer* says that while "the intention is good and the photography is good, yet there is a complete absence of intellect, imagination, dramatic sense and religious awe. Artistic representations of religious stories to be impressive must either be the work of a simple believer or the strongly imagined re-creations of genius. The simplicity of Hollywood is not the right kind of simplicity, and if a man of poetic genius went there they would not know what to do with him."

Relieving Congested London

"Mens sana in corpore sano" is surely a proverb which all Christian people would accept as the basis of a healthy religion. The House of Lords recently discussed the clearance of the slum area in London and appalling facts of overcrowding came to light. In Fulham, which is the district in which our Twynholm Church is working, the Bishop of London quoted instance after instance of families of seven or eight living in one small room. It is hoped that money can be raised for a public utility council which will do for our section what was recently done in the St. Pancras district when \$200,000 was spent on reclaiming and rebuilding street after street of that very crowded area.

CHARLES R. BATTEN.

On To Columbus!

WE ARE living in a day of "Get Together" meetings. The desire for an annual conference, in which the work of the past year is reviewed and the work of the future projected, is not confined to any one class of citizens. The doctor, lawyer, grocer, butcher, merchant and plumber annually packs his grip and with his wife or associate hies himself away to San Francisco, Denver, Chicago, New York or Podunk, where in his annual convention he gets fresh information, greater vision and new propulsive force with which to meet his problems in the coming year. Incidentally, he meets Bill and Tom and other associates, who are engaged in a similar line of endeavor, and renews the friendships formed in similar previous gatherings.

Church people are no different. Great religious bodies have found it both expedient and wise to hold national gatherings where the hosts who make up the local churches may come together and have their faith in the ongoing of the kingdom confirmed, their imagination stirred and their determination to do greater things in the Master's work strengthened. What can take the place of such a fountain of spiritual encouragement?

At the last convention, held at Memphis in 1926, the Disciples decided to ignore tradition and precedent by making the experiment of holding a spring convention in 1928. One of the arguments advanced in favor of this change was that it would be less dis-

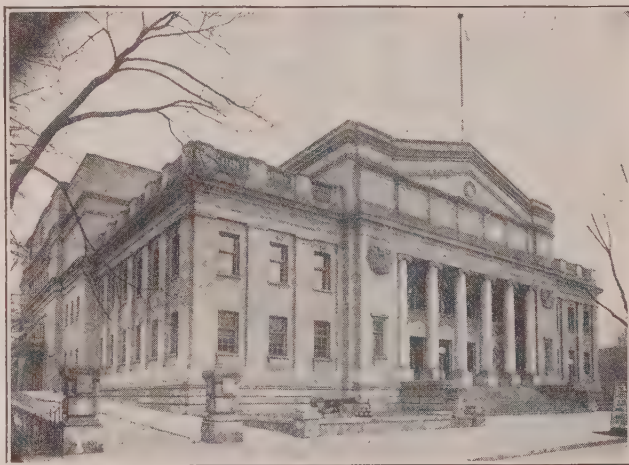
turbing to the pastors and the local churches, inasmuch as a fall convention necessitates their being away from the work soon after their return from vacation and the opening of the fall activities. It was also pointed out that other large religious bodies had been holding spring conventions for a number of years with success and that perhaps the brotherhood would welcome the change.

The executive committee of the International Convention of Disciples of Christ, after considering a number of cities, finally decided upon Columbus, Ohio, the capital of that great state which is in the heart of our numerical strength. After conference with

Columbus representatives the date was finally fixed as April 17 to 22. The National Evangelistic Association, which has for several years been holding its annual meetings in conjunction with the International Convention, is planning to hold its initial service on Sunday night, April 15, which thereby becomes the opening date of the International Convention gatherings. The International Convention proper will open Tuesday morning, April 17, at nine o'clock,

and it is expected that on this opening day fraternal delegates from our churches in England, New Zealand and Australia will be present to be introduced and bring greetings from our brethren in those far-off lands. Morning, afternoon and night sessions will be held from Tuesday to Saturday night inclusive,

(Continued on page 63.)



Memorial Hall, Columbus, Ohio

Where the International Convention will meet April 17-22, 1928

Reduced Rates to the Columbus Convention

Application has been made to all of the passenger associations in the United States and Canada for a reduced rate to the Columbus Convention of one and one-half fare for the round trip under the identification certificate plan, and already such reduced fare has been granted by all the passenger associations in the United States, and the Canadian Association will undoubtedly grant a similar concession.

The period for the sale of tickets under the reduced fare has been fixed by the passenger associations named as April 12 to 18, inclusive, with final return limit of midnight, April 27, except that the selling period for Colorado, Montana and Wyoming is April 11-17 with a twenty-two day return limit; New Mexico, April 11-17 with a twenty-five day return limit; Utah, April 10-16 with a twenty-five day return limit; Arizona, Idaho (Oregon Short Line), April 6-12 with a twenty-five day return limit; and British Columbia, California, Idaho (except Oregon Short Line), Nevada, Oregon and Washington, April 6-12 with a thirty day return limit.

One must have an Identification Certificate to secure the reduced rate. The certificates can be obtained upon application to the undersigned by furnishing the name and address of the persons for whom the reduced rates are desired, such request to be accompanied by a self-addressed, stamped envelope. Do not delay in filing request for your Identification Certificate. Even if you have not definitely decided to attend the convention you can apply for the certificate and return it if later you determine not to go. No Identification Certificates will be issued in blank. The undersigned is held responsible for the proper distribution of these certificates which will secure the reduced rate and he therefore must be supplied with name and address of persons eligible for same. Send for your certificate today.

H. B. HOLLOWAY

Transportation Secretary

International Convention of Disciples of Christ
425 De Baliviere Ave., St. Louis, Mo.

*North American students
assembled in Detroit bring—*

Good News From Tomorrow

By W. R. WARREN

THREE thousand students from colleges and universities of the United States and Canada spent five days, to and including New Year's Day, in the tenth quadrennial convention of the Student Volunteer Movement for Foreign Missions, in Detroit, Michigan. Interspersed among the students were a few favored professors, with an occasional returned missionary or board secretary. It was a convention of, for and by students. Members of previous generations were there only as deeply interested spectators or invited experts who could be utilized either as reliable advisers or as reservoirs of information. There was not the least appearance either of "youth in revolt" or of age in anxiety. The young people were modest, earnest and deferential; their counselors were considerate, tactful and eager only to get the students to think, speak and act for themselves.

Representatives of different races and nations were as comfortably at home with one another as were those from the two sides of the great gulf that is supposed to be fixed between the generations. Indeed one felt that the eloquent pleas for equal treatment from their Nordic brethren which several Negroes made rather from force of habit were entirely superfluous. The white students were not only anxious to accord more recognition than was asked, but also to take up aggressively the campaign for fair and generous treatment of every individual everywhere, regardless of race, color or nationality.

AN IMMENSE factor in the satisfaction which all felt in the convention was the marvelous auditorium and convenient accessory rooms of the Masonic Temple. In the auditorium there were roomy, comfortable seats for five thousand persons, every one of whom could hear perfectly, without any sort of artificial aid, every word spoken on the stage, even by persons unaccustomed to public speech.

Not merely the fine spirit of everybody but also some wise planning by somebody must have the credit for the unfailing freshness and interest of the program; morning, afternoon and night, from three o'clock Wednesday to nine Sunday. The great veterans, Eddy, Mott and Speer, came on singly, not with preachments but with vital arrays of timely facts and irresistible conclusions. Less familiar to North American students, but instantly accepted as of the same class as these honored advisers were Henry T. Hodgkin of China and W. E. S. Holland of India, each originally from England. Richard Rob-

erts of Toronto, Albert W. Beaven of Rochester and Reinhold Niebuhr of Detroit were pastors whom the convention heard gladly. E. Fay Campbell, Henry P. Van Dusen and Jesse R. Wilson, proved student leaders of the middle period, stood aside to thrust forward John C. Smith, Andrew T. Roy and Margaret Crutchfield of the new day.

Side by side with these came the witnesses from afar: Francis Wei of China, aware of chaos but confident of his people and of Christ; Akagi of Japan, quoting a great Japanese newspaper's declaration that "Christian ideas have already conquered Japan"; Mrs. Kim of Korea, praising Christ's accomplished liberation of the women and children of her country; Aaron of India, seeing the end of hostility to missions and of a patronizing attitude in missionaries; Hussein of Turkey, born anew in Christ from the self-centered Mohammedan attitude; Dipeolu of Africa, representing the still unexplored mind of the African. The other speakers, whether missionaries, nationals or students, brought equally vital messages.

THERE were sectional meetings for those especially interested in the various fields and for members of different religious bodies. Other group meetings were arranged on request to consider special interests like war, race, industry and Christian union. Two or three hundred persons attended the war meeting and were so deeply interested that they had a second session. All of these questions and many others bearing upon the missionary enterprise were considered day after day in the *colloquia*, thirty-three conference groups into which the convention broke up every day for an hour and twenty minutes. An experienced leader presided over each *colloquium* and half a dozen others were there to give information as desired, but the students themselves occupied most of the time and spoke their minds freely. No danger zones were fenced off, no questions were taboo. There were also question and answer periods at the close of every night session in the auditorium when anyone could ask any question of the principal speakers of the day.

The mind of Christ was the criterion by which every speaker on the platform and practically every participant in a discussion anywhere tested every question. Christ was and is the supreme missionary, therefore every Christian must be a missionary, to his neighbor across the street or to his neighbor across the sea. Christ is the full revelation of God

as love as well as wisdom and power, therefore war is impossible. By the same test race prejudice and discrimination, class strife and animosity, national arrogance and injustice, denominational pride and bigotry must be cast out of every Christian soul irrevocably. (Unconsciously one of the convention typists, in transcribing an address, got close to the mind of the assembly when she wrote "perdition" for "partition.")

This exaltation of Christ has another immediate and practical outreach. It determines both the object and the agent of missionary endeavor. The most eminent and cultured Mohammedan, Confucianist, Buddhist or Hindu, who knows not Christ, lacks the pearl of great price for his soul's diadem just as certainly as his most abject brother is without God and without hope in the world. And none but newborn souls in Christ are qualified to be the messengers of his grace. "One flaming soul sets another soul on fire." In Christ is the necessity of humility as well as the basis of fellowship.

Once again, the convention definitely faced the conclusion that there is no cheap and easy way either of following Christ or of redeeming the world. His way led him and must evermore lead his followers to the cross. By this measure, as well as by its divisions, the church in the United States and Canada can be called Christian only in a qualified sense. The splendid body of North American youth assembled in Detroit was not afraid to face the issue. To accept Christ is not merely to appropriate the salvation purchased by his vicarious suffering, but it is to commit ourselves to his way of living and serving and suffering in this present world, and in the immediate circumstances where we find ourselves. The convention never sang "Jesus paid it all" but it did confess "All to him I owe."

The old slogan with which the Student Volunteer Movement started forty years ago, "The Evangelization of the World in this Generation," was referred to only to acknowledge its inadequacy. The aim is now no less than the Christianization of the world.



This is accepted as an immediate and imperative task, but one that cannot possibly be completed in this generation. Ours is to take it up and carry it on with the same consecration that has inspired the missionaries who have gone before. The work is only well begun. It must not only be prosecuted with renewed vigor in every non-Christian land, but it must also be backed up with redoubled efforts to Christianize every soul, every social contact and every spiritual outlook of the so-called Christian lands. The lack here is the heaviest handicap on the labor there.

Seventy-five of the hundred Disciples of Christ in the convention attended the special meeting planned for them in the Central Woodward Church Friday evening. Only the time between the afternoon and night sessions in the auditorium was available, and that had to include the bountiful dinner which the Christian Endeavorers of the church provided under the gracious leadership of their pastor, Dr. Edgar DeWitt Jones. Everyone registered on cards, the

college delegations stood to be counted and cheered and Professor F. L. Jewett of Texas, Professor J. C. Archer of Yale, Miss Faith McCracken of California and Hartford, Miss Sibyl Peters of India and Cotner, Dr. Royal J. Dye, Miss Joy Taylor, John R. Golden and Alexander Paul spoke briefly and pointedly, largely in answer to questions. The fellowship of the meeting was especially fine.

Delegates from Student Volunteer bands constituted probably a third of the entire convention. More than any other group that has assembled within four years those three thousand students at Detroit represented the leadership of North American life for the next generation, not merely in missions and other church interests, but also in education, in business and in politics. Of even higher relative potential power was the considerable intermixture of foreign students. And no one could mingle with them for five days and not be greatly heartened for the future of humanity. They spoke for tomorrow and they brought only good news.



TENTH Quadrennial Convention
of the Student Volunteer Movement
for Foreign Missions

MASONIC TEMPLE : DETROIT, MICHIGAN
December 28th, 1927, to January 1st, 1928, inclusive

Sharing the Old, Old Story

By C. MANLY MORTON



C. Manly Morton

IF YOU ever go to Porto Rico and happen to be passing through the Upper Dajaos District, just mention the name of Don Manuel Torres to anyone you meet and see how his face brightens up and a smile of satisfaction comes to his eyes.

Away back years ago, I do not know how many, Don Manuel came to that district as a young man just married, seeking to establish his home. He did not have much education, but he had a lot of common, practical sense. He did not have much property, but he had a spirit to work.

In the community from which he had come there was an Evangelical Christian Church and Manuel had become interested in its message. He had become especially impressed by its power to transform and lift higher the thought and life of both individual and community. In the new community to which he had come there was no church and he noted the difference in the life of the community. There was much gambling, cockfighting, immorality and sin of every kind. Very few couples were married. There were feuds and bloodshedding.

In addition to his farming the newcomer conducted a little store, which soon became a gathering place for the men of the community. There was something about this timid, retiring young man which drew the people to him. They admired his honesty and frankness. His fairness and purity of life appealed to them. But there was something else which they liked more. He often read to them from a little black book which he kept constantly by him and he talked to them about religion in a way which they had never heard before. He often told them

about the new kind of padre who had come to them over across the mountain where he had lived as a boy and of what that new church had meant to the people who had come to know Christianity in the new way over there.

At last there was a group about him who wanted to know more. There were those who wanted to know why they could not have a church like that in their community and a padre like that to minister to them. They asked him to preach to them, but he said:

"No, I cannot preach. I do not know enough of the message myself. I will go down into the city and see if we cannot find some one to come up and preach to us."

When the missionaries arrived, they found eager listeners. Of course there was much to be overcome. There was still the gambling, the immorality, the feuds. There was much superstition, fanaticism and opposition. And these forces were strongly arrayed against the evangelical preachers. But thanks to the life and the teaching of Don Manuel and to the drawing power of the gospel of Christ, a small group was gotten together, a little chapel was erected, and arrangements made for a regular minister to come and preach for them.

As the years passed and the influence of the gospel spread the people began to ask for a school. A delegation, headed by Don Manuel, went down the mountain



Don Manuel Torres



Mrs. C. Manly Morton

again, this time to see the Commissioner of Education and plead for a school. The commissioner was very sympathetic, but said, "We have no place in which to conduct a school up there and we have not the money with which to build." The missionary member of the committee then stepped forward and said:

"We have a church building up there. Would you provide a teacher if we allowed you to use that building?" The commissioner said, "Yes." And thus the first school was established in the mountains of Upper Dajaos.

As time went on the community became transformed. The church grew until the first little building was altogether inadequate. A larger one was built and the old one given over entirely for school purposes. Then the school outgrew that old building and erected a small building of its own. Then a larger one, until today a magnificent school and an impressive church stand side by side to inspire and teach and lead the people of that whole community. The people now marry, there is far less gambling and cockfighting, the feud spirit has died out and the people are far more prosperous and happy.

At one time a crisis came into the life of the church. A minister went wrong in his own personal life. It looked as if the magnificent work which had been built up would go to pieces. Then the church turned instinctively to Don Manuel. They asked him to become their pastor. They knew him. They had confidence in him. He said, "I am no preacher. I am, however, willing to do whatever I can for the cause of Christ which I love better than my own life. I will become your pastor on one condition, that you allow me to make that a part of my contribution

to the church; that I be allowed to serve you without salary." The conditions were accepted.

Today that church is not only the largest country church in Porto Rico, but it is the largest church in the entire mission of the Disciples of Christ in Porto Rico. It has had as high as 500 in its Bible school. It has been liberal in all missionary activities. It has produced more ministers than any other five churches and has done much to remove prejudice from the minds of the people in the whole island and to show them what evangelical Christianity really is.

It is inspiring, on a Sunday morning, to stand on a nearby hill, listening to the sweet music of its bell as it calls the people to worship, then see them winding their way, from every direction, up the mountainside.



—F. W. Burnham.

Dajao Ariba Church, Porto Rico
Typical of the many village churches of the island

And as you watch that procession, it is even more inspiring to remember the life of that young man—now an old man,

a bit stooped and gray—and his earnestness and enthusiasm for sharing with others the old, old story of Jesus and his love.

Setting the Pace

By MARY CAMPBELL

THE Interdenominational Council on Spanish-speaking work held its 16th annual meeting in San Antonio December 14-18, 1927. While there were forty-six registrations representing seven boards and missions, the evening meetings brought the attendance to several hundred. Much of the success of the meeting was due to the committee on local arrangements, of which E. T. Cornelius was chairman.

The sessions were formally presided over by the president, Dr. Vernon M. McCoombs, and were bi-lingual, addresses and reports being given in Spanish and English.

The day sessions of conference were given to the serious study of the needs of the Spanish-speaking people within the United States, and to the consideration of the church's responsibility to meet those needs. As a basis for this consideration the results of several sociological surveys of the Spanish-speaking communities in New Mexico, San Antonio, and other parts of our country, were presented by Dr. Max Handman of Texas University, Dr. C. D. Bohannon of New Mexico Agricultural College and Dr. Robert N. McLean of the Presbyterian Board of National Missions. The general deduction was that the social and economic problem of the Mexican was based largely on environment that is due to the average American attitude toward the foreigner. Considerable time was given to the discussion of suitable literature for the religious education in our Spanish-speaking churches. Dr. W. C. Barclay, secretary for Spanish work in South America, was one of the principal speakers of the conference and also acted as able adviser in plans for courses specially suited for these people in the United States, and not merely adapted from those planned for our American Sunday schools. Among the Mexicans speaking in these sessions were Mr.

Gloria and Mr. Davilla of our own churches in the Rio Grande Valley.

The effectiveness of the work being done by several missionary schools, social centers and churches in San Antonio was presented to us in three distinct types of program. Thursday evening the various social centers gave a program and demonstration with groups of Mexicans beginning with the kindergartens and reaching a climax in a parents' chorus, singing Christmas carols in Spanish under the leadership of our Mrs. Cornelius. The morning following the program, the superintendents of the social centers and schools gave a series of short talks on the theme "Our Most Constructive Activity in San Antonio," in which they showed how the week-day programs were actually producing Christian opportunity and life. This prepared all attending the conference for the splendid Saturday afternoon tour of the city arranged by the Christian church, visiting all the Mexican churches and mission institutions.

Friday evening was given to a fellowship supper at the Y. M. C. A. There were two outstanding addresses following the supper. Amelio Carranza, nephew of ex-President Carranza, stirred the hearts of all, as he told of how six years ago he had been a student in the Methodist Mexican Institute for boys in San Antonio and had returned to Mexico, and then how last summer when he was riding a black horse up the mountains of Mexico, the Spirit of God brought him to the decision to become a minister of the gospel. So the seed of years ago bore fruit and he returned this year to prepare to preach. The English address of the evening was given by C. A. Thomson, executive secretary of the conference for the past three years, who is retiring from the Spanish field for a Sabbatical year of study. It is with regret that the conference loses his

efficient and devoted service. Members of our brotherhood will rejoice at the honor and responsibility given to E. T. Cornelius in his election as successor to Mr. Thomson.

Looking forward to a great Sunday in the churches and in the Sunday afternoon mass meeting, the formal business sessions closed with the Saturday morning meeting. At this meeting Dr. J. H. Heald, combining tact and frankness, presented a paper on "Our Comity Situation" and it was voted that he should so present it in the National Church Comity Conference to be held in Cleveland, Ohio, in January.

Dr. W. R. King, executive secretary of the Home Missions Council, was present throughout the conference. From his earnest address of the first evening to his last brief word, he pleaded for closer cooperation among the Protestant churches in the urgent work of the kingdom. The field is too great and the need is too immediate for any one denomination to expect to do the whole task. At the final session he commended the group of Spanish workers for setting the pace for other groups of mission workers and on being a light to the nation in the matter of comity. He declared that while the advance of the church cannot be defeated, it can be impeded by men's foolishness.

A Call to Prayer

Let us put by some hour of every day
For holy things!—whether it be when
dawn

Peers through the window pane, or when
the noon

Flames, like a burnished topaz, in the
vault,

Or when the thrush pours in the ear of
eve

Its plaintive monody; some little hour
Wherein to hold rapt converse with the
soul,

From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Inef-
fable!
—Clinton Scollard.

New York Looks Ahead

By ESTHER TREUDLEY BOWMAN

ON MONDAY evening, November 28, there was held in the Hotel St. George, Brooklyn, New York, a dinner that was of deep interest to all Disciples of Christ in the New York area and to many in the brotherhood at large. It was a dinner that had been planned especially to present the interests of the Disciples Community House and it drew a splendid representation of Disciples, numbering something over 200.

The dinner was presided over by E. M. Bowman, chairman of the local committee, which had been recently formed for the purpose of making an effort to raise a sufficient sum which, with the funds already in the hands of the United Society, will complete the much-needed equipment for the Community House.

The program was presented in three parts. First, an inside view, over which A. W. Van Dervort presided and where he presented a large group of young people who have actually grown up in the house. Second, a city-wide view, which was given by Mrs. Julius C. Bernheim, executive secretary of the United Neighborhood House of New York, a sister organization of the Disciples Community House, and Dr. W. M. Howlett, director of the department of religious education of the New York Federation of Churches. The third approach, a nation-wide view, was presented by F. W. Burnham, president of the United Society, who came from St. Louis especially for the occasion.

To any one who may have had any doubts as to the real service that is being done in the brotherhood enterprise, he had only to listen to Frank Kosky and Fortunata Sacco, two young people who were drawn into the house when it was first organized under Bertha Merrill, and who are now fine young college folk, eagerly enthusiastic over the Community House and anxious to put themselves into

The work at Disciples' Community House, New York City, under the direction of Arthur W. Van Dervort has stood still for some time because of inadequate building and equipment. The local needs and opportunities are pressing hard for enlargement. It will be recalled that the Golden Jubilee provided \$100,000 for this work and that the present property is valued at \$50,000, making a total in hand of \$150,000. Property and building are so expensive on Manhattan Island that satisfactory equipment for this work has been estimated at \$300,000. Accordingly last summer the executive committee of the United Society proposed to the Disciples of the Metropolitan District of New York that this amount of money would be invested in the enterprise provided the same amount, \$150,000, could be raised locally in New York City. It is expected that numerous individuals other than Disciples interested in this type of work will make contributions. Accordingly the friends of Disciples Community House have organized a promotional committee to secure the needed funds, of which E. M. Bowman is chairman. This enterprise was set on foot at the annual dinner of the Disciples of Christ described in this article.

any plans that might enlarge its usefulness.

The aims of the Community House were clearly kept before the group during the evening's discussion.

It Will Be—a "health center," for it will emphasize health and work for health in every possible way; a "recreation center," where play will occupy as large a place as in any well regulated family; a "social center," providing special social privileges for its members and opportunities for fellowship among widely divergent groups; a "community

center," in the sense that it will take its place either as leader or follower in every worthy community enterprise; a "civic center," practicing and teaching good citizenship and cooperating in city-wide movements; an "educational center," where extra-school educational and cultural features will underlie most of the activities; a "religious center," (non-sectarian), where constant emphasis will be given the fundamental importance of a vital religious faith, and definite attention will be paid to fostering inter-religious good will and understanding.

All of the varied activities, however, will be subservient to the central purpose, to develop boys and girls into upright, socially minded, truly religious men and women. Other results will be by-products.

And when one realizes that in the section of New York where the Community House now stands, over 400 children and young people under twenty are crowded into every block, one can more readily understand the great need for such a "second home" as this, and can appreciate more deeply its manifold opportunities.

As a group later were discussing the situation one man remarked that it was more than probable that out of the very group now growing up in the Community House might come a fine national figure, even an international one. No one can really measure the value of such an institution. It can be measured only by the value that one puts upon human life. And any institution that touches young life, enlarging horizons, developing capabilities, touching with the spirit of Christ, is in itself of immeasurable value.

Such, we feel, is the Disciples Community House, through the exceptionally fine talents of those who are directing its activities.



Banquet in the interest of Disciples Community House

Growing Churches In Florida

By ROY L. BROWN

State Secretary and Evangelist

THE Christian churches have shown a wonderful growth in Florida through the years. J. T. Boone has spent twenty-nine years at the First Church, Jacksonville. When he went there to serve the old Beaver Street Church there was only one organization, with a Bible school of thirty-five, and a membership of about a hundred. Through the years, he has taken some six thousand members into the congregation, has married 2,200 couples and officiated at over 2,000 funerals. Today, in greater Jacksonville, there are nine congregations and missions, with a total membership of 2,500. Aside from the ones that have passed to their reward, or returned to their northern homes, there are to be found in most of the cities and towns of Florida, men and women who had formerly been members of Jacksonville churches.

Tampa, only a few years ago a mission church with a few members, now has a thousand members and a wonderful church property valued at a quarter of a million dollars and raised about \$3,000 last year for missions, along with her building campaign.

The First Church at Miami was a struggling congregation only a few years ago, with a small building and not a large membership. Today the membership is around the thousand mark, and they have a fine building right in the heart of the city. The old Christian Woman's Board of Missions helped this church in a missionary way. We also have the Central Church in Miami in a splendid residential district and also a fine new congregation at Coral Gables just organized this past year. Both of these churches have worthwhile church homes.

The St. Petersburg Church is another church that has shown great growth in a short time. They have a quarter of a million dollar plant, large church membership, a big Bible school and six Endeavor societies.

West Palm Beach has two splendid congregations cooperating in all good work and have been making steady growth.

The Lakeland Church has made marvelous growth during the past three years and has not only a beautiful building but also a fine parsonage. Their Bible school reached an attendance of between five and six hundred during the past year and there are four missionary organizations

in this congregation which has tripled in church membership.

Lake Worth has a beautiful new church home, with pipe organ and over three hundred members and only six years old.



Mr. and Mrs. Roy L. Brown, indefatigable state secretaries, in front of the West Palm Beach Church. Behind them may be seen their case of missionary books, which they carry constantly and sell with the rapidity of erstwhile Florida real estate.

Ocala has gone forward with exceptionally fine growth in members and has a new parsonage, of which they are justly proud.

Pensacola, only a mission a few years ago, now has a congregation of 350 mem-

bers, and has let the contract for a new Bible school building.

During the past two years, new congregations have been organized at Sebring, Palatka, Hollywood, Greenacres City, Melbourne and last and largest at Coral Gables. These are all lively "baby churches" and have been growing in a splendid way.

Down at Sebring a business man from one of the eastern states was so interested in the Christian Church that he persuaded one of our good preachers to come there, guaranteeing his first year's salary, and purchased a \$7,000 lot. As a result, with the aid of state and United Society help, and a loan of \$2,000 from the church erection department, we have a splendid building, fully equipped and a congregation growing into service—one that any state might be proud of.

Hollywood passed through the storm just after it was organized, but they have had one of our best preachers on the ground constantly, paid all their current expenses without aid, have a really great woman's missionary society and look forward to a prosperous future.

Palatka is a city of some 12,000, one of the great lumber mill towns on the St. John's River. From its organization, it has had help from state and the United Society, but its membership has grown about 400 per cent.

Greenacres City was another place storm stricken and suffered reverses, yet they are courageous and maintain a Bible school of a hundred or more and there has been an increase in membership.

Melbourne has a fine lot of folks who have gone forward thus far without aid. They own their building, a pretty stucco, and fill it with enthusiastic Bible students.

Coral Gables was organized this past summer and now probably has a membership of between two and three hundred. They bought four fine lots in that wonder city and have dedicated a new building.

In this article, we have refrained from the use of preachers' names save the mention of J. T. Boone, who is dean of Florida preachers in point of service, love and respect.

In point of church membership, Florida is one of the smallest states, yet our church raised for all purposes in the last five years over a million dollars and has grown mightily in the art of giving for missions and benevolence.



The new First Church, St. Petersburg, Florida, where 107 new members were added to the church in two weeks

"There Will Never Be Another Day"

By STANLEY WEAVER

ONE Saturday morning a note came around to all the people saying: "Those who want to go to Bakanga on the Oregon tomorrow to help dedicate the new church and bell, please sign below." Of course most of us wanted to go and it did not take us long to affix our signatures. We had been hearing so much about this little village in Africa and had brought the bell out with us from Belgium. It was the first chance for us new folk to see a native African church dedicated.

Eight o'clock Sunday morning came and all were on board. No one wanted to get left behind for this trip. Slowly the "Good News," as "Nsang'ea Ndoci," the native name of the Oregon means, pulled away from Bolenge and headed across the river. The old Congo is seven miles wide here. There are innumerable islands scattered in it. Sometimes as many as twelve to fifteen may be seen at one time. They are heavily wooded, some of them swampy islands, all of them partly covered at high water. Numerous strange looking birds are in the tree tops with an occasional monkey to be seen swinging from branch to branch.

After about an hour and a half we sighted a little village on the river bank, just then the steamer whistle blew, and we knew we were across the Congo. Slowly we drew up close to the village. Then I saw a sight I shall never forget no matter how long I live or how many similar sights I shall see.

All the Christians of the village were drawn up in one long line on the bank by the landing. Led by their teacher they sang a hymn of welcome. Led by Mark Njoji everyone on the Oregon responded in a hymn. An arch with a little cross on top of it had been erected over the landing way. It was trimmed beautifully with palm fronds. As I stood there looking at the scene, I thought of the power of Christ's love to change lives. A few short years ago, and what were these very people? All the evils of heathenism and superstitions of witchcraft were theirs. They were degraded, wicked, cruel, bloodthirsty eager to kill one another. And now look at them, singing Christian songs of welcome! What a transforming power!

We landed and mingled with the people. The first thing attended to was the erection of the bell. Mr. Snipes erected it on four long poles in front of the new church. Then we wandered up and down the village. One of the inhabitants told me about the old church and took me in it. It was a small mud house just opposite where we had landed. Six or eight benches of boards, flat on only one side, formed the seats. There was a

little mud platform in front; a small pulpit, and on one side a blackboard. This was the sum total of equipment. Perhaps twenty to twenty-five people at the most could have crowded in this place. It served as church and school. An old-fashioned native bell hung on the mud porch. The native bells are rarely seen now I have been told. They are like a large pipe slightly bell shaped.

Contrast to this the new building. It is a much larger building, with a modern

rush into Christianity but studied and thought over it during his long service in the printing office here where he did much reading of Christian books, and I have a suspicion he learned to pray over it. It was not until 1920 that he gave his heart and soul to the Master, but when he gave them, he made no reservations. He has been continuously in the work ever since. He has been serving whole-heartedly and his results testify to his success. He is rightfully regarded



C. M. Yocum.

A typical African village where the long row of houses faces the river

bell in front. It is a pole-frame building with no mud walls, making it cool and airy. Any one who has been in the tropics knows what it means to have an airy building. The sides are composed of small poles perhaps two inches apart. There are two separate rooms in the back for teaching. The main room will hold a hundred people. It was most beautifully decorated; palm fronds were hung from the rafters, while ferns, flowers and plants were everywhere. No church in America could have looked prettier that day. Every one in the village, whether Christian or not, contributed either money or labor on the new church. And the best part of it is that most of them are Christians. A word is due the wonderful teacher who is responsible for all this.

Ekebe went to work for the mission just two weeks before Dr. and Mrs. Royal J. Dye first arrived on the field. Upon their arrival he went to work for them and served them faithfully for most of their time on the field. He did not

as one of our most successful evangelists and teachers.

Church time came and the church was crowded to hear the sermon by Mark Njoji and the songs by the Bolenge choir boys. As I looked out over the audience and saw all the kindly faces, I wished that some of the people who are opposed to missions could see such a scene. The opposition would vanish in the twinkling of an eye. Surely it is worth while to transform a cruel savage into a kindly Christian.

Afterwards we had lunch on board the Oregon; then we had time to fully explore the village. All river villages are built with one row of houses a short way from the bank, all facing it. Thus they are quite long, Bakanga being over a quarter of a mile in length. That side of the Congo is very low and during the high water season Bakanga is flooded and the floors of the houses are under water, but the people tie their beds to the rafters and go around in their dug-out canoes, practically living in them.

The floors and porches are often built up with mud in an endeavor to keep them above water but this never seems to be quite successful. All the houses are the usual mud affairs with palm frond *nādeli* roofs.

Finally we prepared to leave. I could

not help the tears that forced their way into my eyes as those on shore and those of us on the boat altogether sang "God Be With You Till We Meet Again," as we slowly drew out into the river. They called to us, then waved to us, and finally

the last thing we heard was the bell pealing out, as we could see a few of them running along the bank still waving to us. The day was over, but for me there never will be another day quite like that one at Bakanga.

Transfer of Mahoba Orphanage

By VEDA B. HARRAH

AUGUST first was an exciting day for the girls of the Mahoba Orphanage. For weeks they had known that they were to be transferred to Mungeli, but nevertheless there were many things to be done on that last day. Girls were busy everywhere, some at the lake steps washing out the last soiled garment, some in the kitchen standing over the hot *chula* (oven) making *puris* for the journey, while others were in the sleeping hall packing their boxes. By nine o'clock in the evening all were ready for their long journey. After a brief prayer service the girls bade farewell to their beloved home and started on their two-mile walk to the railway station. When the eleven o'clock train rumbled in, there was a scramble for boxes, bed rolls, lanterns, buckets and baskets and a search for empty seats. Sleeping passengers grumbled but made room for the lively crowd. In a few minutes the train was moving and girls were hanging out windows for the full length of the car to give their last salaams to friends on the station platform behind. With tearful eyes and sad faces twenty-three little girls opened blankets and made ready for sleep on the long car benches. But sleep was only pretense. At every station heads bobbed up from their couches to look out at the name of the station on the signboard or to comment on the distance from home. Thus the hours passed until morning dawned, and five o'clock found them arriving at Manikpur station.

This meant a long wait for the next train. All luggage as well as girls had to be unloaded. The long line of girls, each with a box on her head and a bundle in her hand, filed over the bridge to the waiting room across the tracks. Then came the cleaning up. Hands and faces were washed at the outside faucet, hair combed and all made ready for their first breakfast of *puris* from the bucket and pickled mangoes from a large jug. Breakfast over, there was nothing to do but wait, the long morning dragged for the tired girls and for the two little kittens in the basket.

At last twelve o'clock arrived and the girls were on the second lap of their journey to Katni, a tiresome trip of long waits at stations and slow traveling between them. The chief diversion was getting drinks at stations. In India stations are watering places for thirsty passengers who do not carry with them their jug of drinking water. All get off and then hurry back at the sound of a clanging signal that warns them that the train is about

The ordinary Indian girl who does not plan on higher education is often unfitted for village life by residence in the large boarding school. The Mungeli Girls' Hostel offers an opportunity to keep such a girl in her own environment and yet give her a suitable education. It is conducted on the cottage system in which the girls perform the household duties of a simple Indian home. In this way they are taught to respect and serve in the village community.

to start. These orphanage girls, like all the rest, felt the need of a drink at each place. Then there was a scurry and scramble to get back after the signal had sounded.

At one station the train halted so long that the girls were advised to get out and have a frolic. They formed a ring under a big mango tree and were soon playing some singing games which they had learned in their Christian school. In no time there was a group of wide-eyed, open-mouthed Hindu spectators looking on with great wonder and amusement. In fact the train was fairly abandoned until the sound of the gong called the passengers back to their respective places and the girls back to their big compartment for another long ride.

At six o'clock the train pulled into Katni, and again the girls piled their heap of luggage onto the station platform, only to pick it up again and start off toward the government rest house where they hoped to get dinner. Government bungalows are designed principally for English officials or European travelers, but the Mahoba girls were fortunate in having their Mama Ji along, who arranged with the old Mohammedan cook to give her girls a good dinner and a place for the night. While the *dal* and rice were being cooked the girls made a trip to the Katni bazaar to spend the few *pice* they had saved for the journey. When they returned, *khana* was ready for them, and they were ready for it. The veranda was their dining room. They sat in a circle, each with her brass plate in front of her, and waited for the cook to fill the plates with steaming *dal* and rice. Then, as was their custom in the orphanage, they stood and sang their thanks for the simple meal. After dinner, plates were washed and blankets were spread for the night in a long row on the veranda. Soon the tired girls were fast asleep.

Six o'clock next morning found them on their way toward Bilaspur all to themselves in one big compartment where they

could sing and play without disturbing anyone else. With their Mama Ji to lead them they had morning prayers as usual. Choosing the songs they liked best they sang clearly and sweetly as they sped along on the moving train.

When prayers had been said and breakfast was over they prepared for the excitement of passing through a tunnel which they were fast approaching. Although they had been warned that it was coming no one was quite prepared for the surprise they got, for many of the girls had only heard what a tunnel was like but had never seen for themselves. When they found themselves in the midst of total darkness they laughed and screamed in such a loud chorus that all were half deafened with the noise. But the look of pleasurable surprise on their faces when all was light again was worth all the discomfort within the tunnel.

Twelve hours after leaving Katni, twenty-three weary girls climbed down from the train at Bilaspur, there to find that their journey was far from ended. Boxes and bedding were loaded into waiting bullock carts and girls jumped into motors bound for Mungeli. Night overtook them before they reached their destination, so that they scarcely knew what their new home was like until morning of the next day when they awoke to the realization that they were no longer girls of the Mahoba Orphanage but a very real part of the already crowded hostel of the Mungeli Girls' Boarding School.

Sans Everything But Courage and Hope

WE OPENED school August 1 with a shortage of funds, a shortage of teachers and a shortage of books. It is difficult to have a school in the proper sense under the existing circumstances, but we will do the best we can.

We have made all arrangements to register the school with the Chinese government according to the new regime, and we feel that it is best to cooperate with the Chinese school board in this way. We have selected a school board of our own with more than half nationals. It seems to work well.

The enrollment of the school is seventy-five, fifty-six of them orphans, and the others children of Christians and those friendly to the school. We require all to pay a small tuition and to pay for supplies used.

JAMES C. OGDEN.

Batang, West China.

After Seven Months

By EMMA A. LYON

Miss Lyon has spent more than thirty years in Nanking and is now seeing some of the fruit of her labors in the faithful teachers and helpers who are carrying on in the Christian Girls' School. While obliged to be away from Nanking, she is making her home at the American School, Shanghai

I WISH to tell you about a very pleasant visit I have just had in Nanking.

A number of my Chinese friends had urged me to return and one came to Shanghai to invite me. At first our American Consul objected very strongly, but after some of the foreign faculty of Ginling stayed, and a number of other people visited Nanking, the acting Consul said I could go for a few days.

Tuesday morning, October 25, I left Shanghai on the express train at 8:50, Lee Ho Fu, our Chinese secretary accompanying me. We could not get seats in second class, so sat in first class expecting to pay extra. When the conductor came around he was very pleasant and said, "Of course you had to sit in here because there was no seat in second class, but you need not pay any more." The passengers on the train and the soldiers who went through at different times were polite or indifferent. At a few stations some soldiers stared at me but were not really rude.

Our train had to stop many times to let the soldiers' trains pass, so we reached Nanking three hours late. A group of friends were waiting there. Mrs. Hwan, Mrs. Yang, Miss Chen, Miss Fu, Miss Lee, Miss Chang, one of this year's graduates, two students, a boy who had acted as school secretary and a representative from the Foreign Office. We got into the automobiles they had engaged for us and soon reached our school. The men teachers were at the gate to welcome me and just inside, standing in two rows, were all the students. They handed me flowers and sang "Happy Welcome" as I walked to what was my home before March 24. Now Mr. Lee Ya Tung and his family and Mr. Lee Ho Fu's son are living in the part I used and using my things.

I ate supper with the Lees, then we went to the auditorium in the new building to a reception the students gave for me. The seniors gave a play representing the return of their mother to the school, one class sang a song specially written for me, other classes took part in the program, Kuo tsao tsz spoke a few words of welcome for the servants, Mr. Ling spoke for the teachers and Hwan tai tai for the people in general. I have never had a more cordial welcome and felt like saying "My cup runneth over." The next day and all the other days of the two weeks I stayed friends from outside of the school came to see me. All said, "Stay, we need you. It is safe now." Many said they wanted the missionary, even those who are not Christians.

I am thankful every minute that noth-

ing in our school has been looted or destroyed nor have the soldiers lived in the school, but the greatest joy is to know how well the teachers have carried on the school work. No one could have done better than they have done. It has been their faithfulness and loyalty that has saved the school. They have taken many risks to keep the soldiers out, have held the students, and have been true to their Christian principles. All our friends at home should know what fine men and women we have in the school. If there were no other result of the work of our missionaries in China than these people who have carried on the school it would have been well worth while to come to China.

The evening I reached the school was just seven months from the day I left Nanking. When I found my things, many of them in the very places I had left them, I realized how well the women teachers have cared for everything. I stayed in the school compound all the time except one forenoon when we drove around to see the other mission property. Miss Chen, Mrs. Hwan, Mrs. Lee and Mr. Yeh went with me. We saw the five university houses that had been burned, the other homes of the university that had the woodwork torn out of them, the seminary buildings that had been torn to pieces and the one that had been burned, the Advent mission that was also partly destroyed, the Methodist buildings at Han si men, the beautiful building of the Presbyterian Girls' School partly destroyed, the women's school building across the street, the Hillcrest School no more, etc. All this made me feel how much work there is to be done for China yet, either by the missionaries or the

Christians in this land. The poor ignorant people need to be taught. As Mrs. Hwan said, Christianity is the only hope for China. I believe our Heavenly Father is preparing this people for something, and whether he wants us or others to do the work let us be ready for his will to be done.

Miss Mary Chen the daughter of the Chinese architect who built most of the mission buildings in Nanking, came to spend the afternoon with me and stayed over night in the school. She told me of their experiences March 24 and the next few days. That is another strong Christian family. Her brother has just been elected president of the university.

Some of you know Miss Chen. She has been doing the work of principal and has really been the one who has taken the lead in every thing that has been done. She has met the soldiers who came and persuaded them to leave, and has done many other difficult things. This is the time for women in China. They can do things the men cannot. Mrs. Chang, our matron, has been splendid. She had to go with the soldiers March 24 when they were trying to find foreign things. She said they were satisfied with something to eat. In one of the school dormitories a soldier said, "a foreigner does use these iron beds." Miss Chang said, "No, students live here." Miss Fu has been carrying on the primary school. She began that as soon as the summer school for high school students closed so as to keep the soldiers out. Miss Lee and Miss Chang, the other two young women teachers, are working hard. Mr. Ling is still living in the school to help in case of need and has been a great help. He graduated from the university in January, 1927.



Faculty of Girls' School, Nanking, China, and Miss Lyon upon the occasion of her recent visit to that city

All the other men teachers live outside. Mrs. Shao Bao Funien was at home because of the new little son that had just been born to her so I did not see her. All appreciate her work in the school. We are glad, too, to have Mrs. Ing back in Nanking. She teaches three classes a day in English. She insists on having strict rules in the school and says there are many temptations for girls—even more than before.

Many people in Nanking are wanting the foreign doctors back. They say they have no hospital for the poorer people.

We all need to pray that the Lord's will be done in this country. I am sure he still rules and knows what is best. Please remember our teachers, students and servants. They still have chapel services in the school and most of the girls go to the church on Sunday. All members of our senior class are Christians.

The teachers were not satisfied with a two weeks' visit and want me to return immediately. I do not know yet what I shall do.



Students Christian Girls' School, Nanking, lined up to welcome Miss Lyon

A Busy Center

By ETHEL P. HASKELL

In their enforced absence from the scene of their labors in China, Mr. and Mrs. Haskell are enjoying their sojourn in Japan. While W. H. Erskine is in America on furlough, Mr. Haskell is able to render a real service by teaching in Christy Institute.

THE Christy Institute, Osaka, Japan, housed in its attractive new building, which was dedicated last summer just before Mr. and Mrs. Erskine left on furlough, is the center of much activity. The fall term opened with an enrollment of more than five hundred. Classes for young women in English and typewriting are held from four to six in the afternoon. Twenty minutes of this time is used for chapel service. Similar classes and chapel service are held for young men from seven to nine in the evening.

The students have their Christian organizations in which a goodly number participate. The young women showed a great deal of enthusiasm at their first monthly meeting, which bids well for the success of the coming year's work. Nineteen members and four visitors gathered together in the chapel, which had previously been made attractive with flowers from the girls' own gardens. The girls arranged the program and conducted the meeting themselves. Mrs. Crewdson gave the devotional talk, using the parable of the Good Samaritan. A social hour filled with good fellowship followed. Games in English and games in Japanese were played, after which the girls served cakes and cocoa. The latter they themselves made and served in new cups which they had purchased for the use of the association. The young men have about twenty-four members in their or-

ganization. Besides their regular monthly meetings, they have a prayer meeting each Wednesday evening from six-thirty to seven o'clock. They arrange their programs and conduct their own meetings. Two young men from the Ten-
noji church assist them in their plans and work.

A new feature this term is an early morning class conducted at 6:30 by H. C. Sarvis, who is demonstrating the efficiency of the Palmer Method of teaching English. Although the enrollment is not large the students manifest much interest.

A Bible school is held at the Institute on Sunday mornings. There is a class each in English and Japanese for the young men, and a class each in the two languages for the young women. The young women's English Bible class, taught by Mrs. Crewdson, has the regular members from last year's class and also a few new members. The interest is good, as manifested by questions asked and discussed. Some of the members are asking for suggestions as to what good books to read.

The young men's English Bible class, taught by Mr. Haskell, is wide-awake, interested and interesting. The members have recently requested that their discussion period be lengthened from one to two hours.

The annual teachers' banquet of the Institute was held on the night of November 23. It was a very successful

event, every one enjoying the good fellowship. There were twenty-two teachers present. Excellent music was furnished by a quartette from the Harmonica Club, one of the organizations of the student body. Mr. Crewdson graciously presided and efficiently led the discussion on how to increase the enrollment of the school. Some excellent talks were made, giving valuable suggestions. But there was not time enough for each one to give expression to his ideas.

Christmas and Christians in Mungeli

With Christmas greetings from Dr. and Mrs. V. C. Rambo, comes this realistic picture of the way the day is celebrated at an interior mission station in India.

IT IS Christmas morning in Mungeli. The grey veil of the eastern sky is rent by the red flame of sunrise, and the close-cropped grass sparkles white with dew. Poinsettias flaunt their scarlet petals as if to shout "This is our day!"

Every one is astir. At eight, the church bell rings and very shortly the little church is filled and overflowing (at least one-half of the congregation cannot be squeezed into the church) with men, women and children, almost all dressed in new clothes, for of all days in the year, Christmas is the day to wear one's best.

After a short service and a joyous one, in which the birth of the Babe of Bethlehem is told in reading, recitation and song, all the Christians of Mungeli and surrounding villages gather outside under the trees for the annual Christmas dinner. Small and great, poor and not-so-poor (for none are rich in this world's goods) all sit down together and partake of rice, lentils and curry served from the enormous kettles and tubs in which the food has been cooking since early morning. Usually about four hundred are present. Such a chatter of tongues after all have been satisfied! Those from outside villages must hear the latest news and gossip of Mungeli. There is much comment on the food. Woe to the cooking committee if the curry is not properly seasoned or runs short!

We sit and talk for a while until the blaze of midday has passed into the cool of the afternoon. Then there are field sports for all—races of various kinds, jumping contests, games—and prizes for all who win, trifles from the bazaar, but prized as highly as any gold medal by their lucky winners. At last the sudden twilight is upon us and we separate to go to our homes—the women and young children going first, and the big boys lingering last over some special game or stunt. The smoke of the evening cooking curls up through the loose tile roofs of the mud houses, and soon the last weary little brown baby has fallen asleep, and the last tired mother has set her house in order for the night; tired, yes, but on this day at least, there is happiness as well, for the good tidings of the angels still bring joy to all people whether they be in America or India, white or brown.

Station UCMS Broadcasting



A CABLEGRAM from India brought the sad report that C. H. Thomson of Hatta was drowned December 24. Particulars will come by letter for publication next month. This is the third year in succession that the India mission has been invaded by death at Christmas and New Year's. Miss Kingsbury passed with the year 1925, Mrs. Harnar last year (preceded only a month by Mr. Scott). Mr. Thomson went to Cotner College from Iowa. Mrs. Thomson who survives him with five children, is from Nebraska. At such a time they and we must fall back upon faith and prayer.

Mrs. James A. Lee, who has proved both her ability and her devotion in local church leadership in Missouri and Oklahoma, has been engaged by the United Missionary Society for field work in behalf of the benevolent department.

While Stephen J. Corey, vice president of the United Society and head of the foreign department, is spending the larger part of the year with the missionaries in Japan, China, the Philippine Islands and India and attending the extraordinary meeting of the International Missionary Council in Jerusalem, Mrs. Corey has taken Julia and John to Urbana, Illinois, to make a home for the older son, Stephen Maxwell, who is a graduate student in the University of Illinois, having taken his A.B. with distinction at Eureka. The family spent a week of their Christmas holidays with friends in St. Louis.

For several years Mrs. C. M. Yocum has been in ill health. For the last few months she has suffered increasingly. Finally she went to a hospital where a short sojourn and the loss of a few teeth promise to restore her to her accustomed good health.

A. F. Wickes, consulting church architect of the United Society, was recently taken ill while on a professional visit to California. He has now improved sufficiently to return to his home in St. Louis. A major factor in his quick recovery was the home care given him by Mrs. Wickes' family at Redlands.

Mrs. George E. Springer, a self-supporting missionary of the United Society mission in India, has completed her training as a nurse in the Christian Church Hospital at Kansas City and is now on the way back to Mungeli, C. P., India. Her deep interest in missionary service everywhere has caused her to go by way of Africa to visit her fellow workers in the Belgian Congo.

Our readers who have followed with intense interest the reports of the perilous journey by which the MacLeods and Duncans of the Batang mission reached Burma from West China will be pleased to know that Mr. and Mrs. R. A. MacLeod and their children are now at 2002 North Illinois Street, Indianapolis Indiana. Mrs. Duncan had to remain in the hospital at Rangoon for a while to recover her strength before undertaking the sea voyage.

After the Challenge the Answer

Unprecedented interest was manifested in the One-Day Conventions clear across the continent. In them missionaries from the various fields at home and abroad and secretaries and field workers in all departments of the United Christian Missionary Society set forth the present situation in all phases of the work. No similar series of meetings among Disciples of Christ was ever so largely attended by such representative groups of men and women. No greater victories of faith were ever reported and no greater opportunities for advance or challenges of dire necessity were ever set forth.

Now in conferences of more limited areas and fewer representatives from each church, ministers, Sunday school superintendents, missionary society presidents and other local leaders are coming together to plan ways and means of meeting the challenge. Changing conditions in all the world demand not less but greater activity. Christ himself is clearly leading on in every place where his banners have been planted and far beyond the hardest pioneer. There is no question as to whether we will follow or not but only as to where, how and how loyally.

We are preparing for another Pentecost in 1930 and every Lord's day until then must see us nearer to the goal, not merely in money consecrated to God, but also in souls redeemed, in consecration renewed and in powers perfected for the Master's use.

D. L. Hughes, pastor of the Hoisington, Kansas, church, accepted a call from the Christian church at Ogden, Utah, and became its pastor January 1. Mr. Hughes has been at Hoisington five years and has done an outstanding work. The Ogden church is one of the 150 home mission churches of the United Society, that organization making an appropriation to the preacher's salary. Those who are well acquainted with Mr. Hughes congratulate the Ogden church upon securing his valuable service.

W. H. Walker, pastor at Tullahoma, Tennessee, has been called jointly by the South Carolina Christian Missionary Society and the United Christian Missionary Society as the state secretary-evangelist for South Carolina. He began his ministry as the leader of the state work January 1. In connection with his work he will also edit the state paper, the *South Carolina Christian*.

An impressive ordination service was held recently in the Union Avenue Christian Church, St. Louis, at the Wednesday evening prayer meeting hour. George A. Campbell of Union Avenue and A. S. Bailie of Maplewood led the service and C. E. Lemmon of Hamilton Avenue and F. W. Burnham of the United Christian Missionary Society spoke on the variety of Christian work to which the five men were being formally set apart after from five to twenty-seven years of approved and devoted full-time labor. They pointed to the diversity of gifts and offices in the New Testament church and to the increasing division and specialization of labor in the church of today. We send to the foreign mission field, for instance, not merely evangelists and teachers but also physicians, nurses, engineers and agriculturists. Even so we are developing other lines of Christian ministry at home outside of the pulpit.

The candidates for ordination made individual statements of their consecration and purpose: C. W. Plopper as treasurer of the United Christian Missionary Society and formerly of the Foreign Society; William H. Colsher of the stereopticon and book section of the United Society, and like Mr. Plopper an apprentice in Christian service with A. McLean in the Foreign Christian Missionary Society; H. B. Holloway, office manager of the United Society and superintendent in succession of Sunday schools in Peoria, Chicago and St. Louis; Abbott Book, director of religious education of the Union Avenue Church and pioneer in that field among Disciples of Christ fifteen years ago; Robert W. Burns, graduate of Drake University, grandson of John Burns, the pioneer publisher of Christian books in St. Louis, minister of the Webster Groves Church. All of the ministers and elders present laid their hands in succession upon the head of each of the five men as they knelt thus formally setting them apart to the ministry indicated.

The hymn "Ninety and Nine" has been illustrated by the lantern slide department of the United Christian Missionary Society. There are fifteen illustrations in this hymn. Six of these illustrations are shown on pages 24 and 25 of this issue. This hymn set can be secured from the United Christian Missionary Society for use among the churches after February 1.

Glimpses of the Religious World

THE George H. Doran Company, New York, has made available some splendid booklets at a low price for those interested in world peace and Christian social and industrial relations. *Religion and Social Justice* by Sherwood Eddy and *Dollars and World Peace* by Kirby Page are two on the list especially commendable. They each contain ninety-six pages and sell for fifteen cents.

An interesting "student laboratory" is conducted at People's Church, Michigan State College, East Lansing. There are twenty-five denominations represented in the membership of the church and this fall 107 students from fourteen different denominations were received into affiliated membership. It maintains a school of religion with a total student registration of 223, its work being fully accredited by the State College.

Much interest is centered in the International Missionary Council which meets in March in Jerusalem. The gathering convenes March 24, the opening session being on the Mount of Olives, outside Jerusalem, and will continue through Easter Day, April 8. It will include 200 men and women, representing Christians of every nation and race.

Five subjects have been listed for the study and discussion of the delegates. They are: (1) The Christian life; and message in relation to non-Christian systems, (2) Religious education, (3) The relation between the younger and older churches, (4) The Christian mission in the light of race conflict, industrial developments and rural needs, and (5) International cooperation.

Those who desire copies of all the papers published in preparation for the meeting can obtain them by addressing the officers of the Committee at 419 4th Avenue, New York.

After walking 1,000 miles unarmed through trackless country and motoring 2,000 miles through lion-infested country, Bishop Eben S. Johnson of the Methodist Episcopal Church is reported to have arrived at Capetown, South Africa.

Dr. Amos R. Wells, for thirty-six years managing editor of the *Christian Endeavor World*, has resigned. His successor is R. P. Anderson. Dr. Wells will continue to keep in touch with his wide following of readers through a weekly page of comment in the paper.

The Greater New York Federation of Churches has launched a movement to get in touch with every man and woman of Protestant heritage in New York City who is not already a member of a church. Instead of evangelistic mass meetings, the campaign will be carried on by the visita-

tion methods. It will begin on March 11 and close April 6.

Membership in the North American Y. M. C. A. for the first time exceeds the

TWO TREES

My linden is your true conservative!
Although the February sun shines warm
The linden gives no signal of response.
Stolid and black she stands with heavy arms
Spread wide and not too far from Mother Earth;
No sign of life appears; no swelling bud
Foretells the Spring; in fact her cautious hands
Cling still to three dead leaves of yester year.
My linden takes no chances. Not a drop
Of sap shall stir till Summer's guarantee
Be written plain and stamped with proper seal!

But oh, my lovely reckless maple tree!
Unmindful of the lessons of past Springs
She strings her rows of reddish yellow blooms
Along her slender arms and holds them high
Toward heaven. Here the earliest, hungriest bee
Who, like herself is all too credulous,
Too quick to yield to sunshine's blandishments,
Has found refreshment. Here a jaunty robin,
Blithe optimist, out looking for a site
To build a home where precious baby birds
May have the happiest of environment,
Has found encouragement. If Winter's chill
Returns to shatter all my maple's hopes
Of early Spring, if all her joyous flowers
Suffer black death and, wrapped in sleety shrouds,
Present a thousand griefs for her to mourn,
I think she still will lift her head and smile
Remembering the robin and the bee.

—B. Y. WILLIAMS, in
The New York Times.

million mark. There are 1,581 associations in the United States with a membership of 961,754 which, with the 43,960 members in Canada, brings the total well over a million.

City Temple, London, for the first time began broadcasting its popular Sunday night services in December. The preacher was Basil Mathews, who gave a missionary address on the text, "He made of one blood all nations." Several strong receiving sets in America report hearing the service.

The late Oscar Straus, a member of President Roosevelt's cabinet and a former ambassador to Turkey, will be honored by the erection of a statue to his memory in either New York or Washington. Mr. Straus will be the third Jew thus honored in America.

At least two prominent British pulpits will be in America this year, cementing the bond of understanding between the two countries a little more closely. Miss Maude Royden will arrive in April to speak at the Y. W. C. A. convention in Sacramento, California, and will include several other speaking points in her itinerary. Dr. W. C. Poole of London will preside at the World's Sunday School Convention in Los Angeles in July.

The \$15,000,000 collected by Secretary of the Treasury Mellon and Will H. Hays for the Board of Pensions of the Presbyterian Church North, is being dispensed, and thousands of ministers and bereft families of that church are beginning to profit by the new provision. Four years ago a committee of fifteen laymen was appointed to develop plans for raising this sum, and the task was completed on October 1, 1927.

Prizes in the amounts of \$500, \$300, and \$200 in cash, and gold, silver, and bronze medals are to be awarded in a Declamation Contest on the Outlawry of War which is being initiated in this country and which closes on World Goodwill Day, May 18, 1928. Nearly a hundred outstanding educational and church leaders in all parts of the country constitute the sponsoring committee. The contestants must be of high school age. Full particulars may be secured from Dr. S. L. Gulick, 105 East 22d Street, New York City.

Some people still cherish the fiction that Harvard is a Unitarian College. Nine hundred and seventy-six freshmen have registered this year, and a religious census has been taken of them. There are 260 Episcopalians, 126 Roman Catholics, 100 Jews, 179 Congregationalists, 45 Presbyterians, 25 Baptists, 24 Methodists, and the rest scattering. The Unitarians number 80.

A resolution has been passed by the St. Louis Council of the American Jewish Congress, asking that the film production "The King of Kings," be withdrawn from circulation on the ground that it tends to intensify racial prejudice.

Board of Education and Work of Our Colleges

Crusades making headway—California Christian College library dedicated to Vernon Stauffer—Hiram College to get \$100,000 from an alumnus of that institution

THE annual meeting of the Board of Education will be held in Indianapolis, Indiana, February 13, 14 and 15. The afternoon and evening of February 13 (the first day) and the morning of February 14 will be given over to a discussion of "A Biblical Curriculum for Our Colleges." The teachers of the Bible in the various institutions of learning which affiliate with the Board of Education are being invited to take part in the discussion of this very interesting and important topic. Last year the teachers of religious education were brought together under similar auspices and the meeting proved to be so successful that it was decided to bring the teachers of the Bible together at this annual meeting. The sessions of the Board of Education itself will be held the afternoon and evening of the 14th and the forenoon and afternoon of the 15th.

Lynchburg, Virginia. In the last issue of WORLD CALL we barely mentioned the fact that Lynchburg College had been admitted to the Southern Association of Colleges and Secondary Schools. The announcement was brief because the telegram reached the office just before going to press. A fuller statement is due Lynchburg College and its many friends.

The election to membership on December 3 followed the favorable recommendation of the commission on institutions of higher learning which was presented to the annual convention of the association in Jacksonville, Florida. The entrance of Lynchburg College into the Southern Association, an accrediting agency universally recognized by all American universities and colleges, will give the college recognition throughout the country as a thoroughly standardized institution and will entitle its graduates to unquestioned admission into all universities, law schools and medical colleges. According to a member of the faculty, "It realizes the goal toward which President Hundley has ceaselessly striven during his thirteen years as head of the institution. It marks the culmination of the endowment drive for the sound financial backing which was necessary for its admittance and represents a milestone in the progress the institution has made in the development of its academic work, its improved building standard and its modern college library."

To President J. T. T. Hundley, to Dr. Stanton C. Crawford, dean of the college last year, and to Dr. F. W. Reeves, head of the survey staff of the Board of Edu-

cation of Disciples of Christ, must go much of the credit for meeting the financial and academic requirements of the association. Dean C. L. McPherson has been responsible for the completion of this work during the few months in which he has been dean of the college. President Hundley and Dean McPherson were in attendance at the Jacksonville convention and appeared before the commission on institutions of higher learning to answer questions concerning the financial and academic policies and standards of the college. All of us rejoice in the recognition which Lynchburg College has obtained.

Bethany, West Virginia. Dr. H. O. Pritchard recently spent four days at Bethany College speaking at the chapel services and assisting in launching the crusade for Bethany College on the campus and in the college itself. An all-college banquet was held at which there were a number of addresses setting forth the objectives of the undertaking. The students agreed to attempt to raise \$12,000 and the faculty \$8,000. The last report which we have on this crusade shows that the students signed on the dotted line for \$20,640, and the faculty for \$11,600, or a total of \$32,240. This was more than \$12,000 above the goal set, and when one remembers that there are only 320 students in Bethany College it certainly is a remarkable record.

President Goodnight has a great slogan around which the crusade is being conducted. It is "An equipped Bethany for an enlarged service."

Topeka, Kansas. The Kansas Christian Crusade conducted by the department of endowments of the Board of Education, with H. D. Corwine as the associate director, is making splendid headway. The goal of "\$100,000 by Christmas" was passed and the crusade committee feels that the reaching of the ultimate goal of \$500,000 is assured. The beneficiaries of the crusade are the Kansas Christian Missionary Society, Axtell Christian Hospital, located at Newton, Kansas, and the work among students at the five state institutions in Kansas.

Spokane, Washington. One of the greatest achievements in the college crusades is that of Spokane University Crusade in the student and faculty pledging. Of 137 students, half of whom are earning part or all of their school expenses, 116 pledged a total of \$3,360. Faculty pledges to date have amounted

to \$3,800, and the total is expected to pass the \$4,000 mark when all records are in. This loyalty and sacrifice on the part of those on the campus at Spokane University deserves to be met by an equal measure of support from the college constituency. The goal of the crusade is \$300,000.

Fort Worth, Texas. Texas Christian University issued one of the most beautiful calendars that was ever put out by an institution of learning. The calendar is a work of art. It has been sent to many friends of the university throughout the nation, and will do much to visualize the beautiful buildings and grounds at Texas Christian University.

Des Moines, Iowa. The two-day conference on religious education which was held at Drake University December 5 and 6 attracted to the city many pastors, directors, students, church workers and prominent professional workers. Over 100 persons from out of the city and adjoining cities attended the sessions.

College of the Bible of Drake University is well on the way for one of the best years in its history, the officials believe. Thirteen students are taking graduate work. Five students make up the senior class of the year. Ten students enrolled in the college of liberal arts are former Bible college students, or are now taking part of their courses in the Bible college. Thirteen students are enrolled for evening class work in religious education. The total enrollment for this semester is 93. There are 41 student ministers, some of whom fill two regular pastorate positions at the same time.

As an expression of international friendship a New Year's gift in the form of a number of American dolls, has been sent to Japan by students in the Drake college of education. A portion of them were sent to the Red Cross day nursery at Fukushima, Japan, where Teizo Kawai, a graduate of Drake, is pastor of the Church of Christ.

The Cosmopolitan Club, which is a Drake campus organization with foreign born students as members, recently initiated 32 new members.

Lexington, Kentucky. The College of the Bible of Transylvania College has been a constructive factor in shaping the history of the Disciples of Christ and in training their leadership. The Central Kentucky Christian Ministers' Association, which meets monthly at the college,

is pursuing an attempted re-evaluation of the heritage of the Disciples. Each of the faculty members is presenting a paper during the year.

A standard leadership school was held at the College of the Bible January 9 to 13. This school, under the auspices of the Christian Churches of Fayette County, was conducted by the Kentucky Christian Bible School Association. Many Bible school teachers availed themselves of the opportunity to become better equipped for their work.

The annual football banquet of Transylvania College, given by the Athletic Association, was held December 16. Professor Harley Smith acted as toastmaster, introducing coaches Elam and Webb, and also President Harmon. Letters were awarded to the gridiron heroes, and Cecil Flood, of Shelbyville, was elected captain for 1928.

The Transylvania male quartette was awarded second honors in an intercollegiate contest held at Kentucky Wesleyan, at Winchester, December 14.

Los Angeles, California. The library at California Christian College has been dedicated to Dean Vernon Stauffer, and not only is there a bronze tablet commemorating his memory, but also a very fine likeness done in oil by the artist, Estol Wilson. Recently the portrait was rehung and is now in its rightful place—over the bronze tablet in the library. The likeness of Dean Stauffer looks down daily upon many students whose ideals are those same ones the dean implanted during the time he was with the college. The memory of those ideals spurs the students on to the highest of lofty peaks in Christian living.

California Christian College has an outstanding wrestling team which won many victories in the intercollegiate wrestling last year. The team has in its membership the sons of three of our ministers. They are Norman Braden, the eldest son of President Arthur Braden; Brooks Dutt, son of Meade Dutt; and James Utter, son of J. W. Utter. James has two sisters who are missionaries in Africa, Mrs. E. B. Pearson and Mrs. Willard Learned. Norman Braden is one of the outstanding wrestlers on the Pacific Coast.

Hiram, Ohio. The Los Angeles Times of November 30 announces that former Judge Elliott M. Wilson, for many years president of the Pacific Coast Steel Company, who died recently, set aside in his will the sum of \$100,000 for Hiram College, from which he was graduated sixty years ago, when the college was then known as the Western Reserve Eclectic Institute. He practiced law on the Coast for many years and was appointed receiver in bankruptcy in a steel company where he made his financial successes.

Eureka, Illinois. The music department of Eureka College presented the oratorio "The Messiah" at Christmas

time. The chorus of nearly one hundred voices was made up of students. It was an outstanding success.

From time to time the music department presents to the students, faculty and townspeople, recitals of a very high grade, assisted by artists known throughout the country.

A number of women of the faculty of Eureka College belonging to the American Association of University Women have formed a study group which is studying the modern drama this winter. They are following the program suggested by the National Drama League and are finding it a most interesting study. Mrs. Ruby Kaufman is directing this group. Other study groups of the American Association of University Women are also being organized.

Wilson, North Carolina. The Y. W. C. A. and the Fellowship Club of Atlantic Christian College gave a joint program in the chapel Sunday afternoon preceding the holidays. Christmas music was given by the college glee club and a talk on "Christmas Giving" was made. "Away in the Manger" was beautifully sung as a duet.

The board of trustees of Atlantic Christian College has announced a bequest to the college from the will of the late Mrs. C. A. D. Grainger. Mrs. Grainger was an interested and loyal friend of the college. The spirit that prompts such gifts as this is deeply appreciated.

Enid, Oklahoma. Phillips University has received from F. A. Parkinson, of Enid, a member of the board of trustees, a gift of one thousand dollars to be used in buying books for the library. Mr. Parkinson has made a number of gifts to the library before, thus helping in a material way to build up a splendid library at Phillips University. The library now has a total of 14,934 books classified and catalogued, and approximately 1,000 volumes which have not yet been catalogued. The library has been carefully planned to help in research work in the various courses offered in the university.

Columbia, Missouri. Secretary H. O. Pritchard and Miss Genevieve Brown of the Board of Education visited Christian College just as the school was being adjourned for the Christmas holidays. They had the pleasure of hearing an excellent musical program rendered by the students and of attending an evening banquet, at which time the seniors were entertained by the juniors. It was a beautiful and joyous occasion.

Lincoln, Nebraska. President J. B. Weldon and his field force at Cotner College are making a strenuous effort to underwrite the current expenses of the institution over a period of the next five years, and also secure enough money in cash from the crusade pledges to put Cotner College into the North Central As-

sociation at its meeting next March. Fine progress is being made, with every indication of ultimate victory. It will be a great day when Cotner College is lifted from the bread-line and put on a substantial footing. It has rendered and is rendering a mighty service in training leaders for the Christian church.

Camden Point, Missouri. Secretary H. O. Pritchard and Miss Genevieve Brown recently made a survey of Missouri Christian College in an attempt to discover facts concerning the institution and upon the basis of the facts to make recommendations regarding its future course of action. The facts are now being studied and formulated into a report which will be presented to the president and trustees of the college in the near future. President G. H. Fern has been doing a remarkable piece of work at the Missouri Christian College. It is difficult to see how anyone with the meager resources at hand could have accomplished more than he has achieved.

Yale Divinity School

THE Campbell Club, under the very able leadership of President William F. Saye, has become a very active organization this year.

For the thirteenth successive year Professor and Mrs. Archer had the first meeting in the year of the Campbell Club at their home on Friday evening, October 21. Dean and Mrs. Chas. R. Brown were our guests. The Dean gave a very pleasing talk to the members of the club. At this meeting we had 74 members of the club present. The following officers were introduced: William F. Saye of Paris, Missouri, president; Robert T. Beck of Washington, Indiana, vice president; James F. McKinley of Springfield, Missouri, secretary-treasurer; and Paul J. Keckley of Newark, Ohio, corresponding secretary.

On Friday evening, December 9, the club entertained with a dinner honoring its guest, Dr. Finis Idleman of New York, who spoke to us upon our duty to the brotherhood when we turn to our fields of labor.

On December 29, Mr. and Mrs. Normal Ward entertained about 25 members of the club with a social meeting in their home.

It was our very good fortune to have the privilege of hearing at a luncheon on January 6, Jesse Bader of the United Christian Missionary Society. Mr. Bader gave a most encouraging message to those of us who seem to be a bit segregated, here along the Atlantic seaboard.

In the Divinity School this year the Disciples with 38 rank second in number, being exceeded only by the Methodists. We also have a number of students in the undergraduate department, the Law School, and the Graduate School.

We are inviting others of the outstanding men in the brotherhood to come to Yale and speak for the club during this year.

PAUL J. KECKLEY.

Missionary Societies

Prayer Thoughts

Our Father, it is not hard to think of thee as the great Creator of the world; the Giver of life, beauty and song; but to think of thee as Our Father, one who knows and loves and cares—that seems almost more than we can understand.

We never could have understood it at all, dear Father, if Jesus had not come to live thy love among men, in word, in deed, in suffering, in resurrection triumphant.

Help us to realize that we are all "thy sent ones"—messengers to witness for Jesus and his love, until all the world shall know.—Amen.

Pioneer Experiences

Bible Study: 2 Cor. 11:23-28

A MISSIONARY is one sent. So the first great foreign missionary said, "I must work the works of Him that sent me, while it is day." Jesus loved to speak of himself as having been sent on his world mission by his Father.

We have the problems and answers of this great missionary related in the gospel stories.

Is it not true that in our study of the wonderful things he said and did, we lose sight of the man himself—the man who went to the home of Mary and Martha for sympathy and rest: the man who loved his people and wept because they would not receive him and believe in him?

Even the "foreign devil" epithet of modern missions was first used of Jesus, when the people said, "He hath a devil and is mad; why hear ye him?"

And when the time came for him to leave the world for his "long furlough," in praying to his Father for that little group of missionaries he was leaving behind him, he said, "As thou hast sent me into the world, even so have I also sent them into the world. And in talking to them, he said, "If they (the world) have persecuted me, they will also persecute you." So in this great program of missions we find that missionaries' problems are not a development of the last half century!

As the church grew in numbers and influence, new problems presented themselves that seemed to call for a special type of missionary. "Race prejudice" was not the least of these. Among the missionaries available, no one seemed to have just the required qualifications, so one day Jesus called a fiery young persecutor of the church as he was on his way to do damage at Damascus, a most "unpromising prospect" we would have said, and gave him his commission, "I will send thee far hence unto the Gentiles."

We know from the Acts and Epistles some of the untried problems this intrepid missionary had to try to solve, but we realize how little has been told us of the whole story when we read the "headlines" of the unwritten chapters given in our lesson.

Let us note them, "In labors more abundant; In prisons more frequent; In deaths oft; Of the Jews five times I received forty stripes save one; Thrice was I beaten with rods; Once was I

stoned; Thrice I suffered shipwreck; A night and a day have I been in the deep; In journeyings often; In perils of robbers; In perils of mine own countrymen; In perils by the heathen; In perils in the city; In perils in the wilderness; In perils in the sea; In perils among false brethren; In weariness and painfulness; In watchings often; In hunger and thirst;

Missionary Society Program

Forward Through the Ages

MARCH

Understanding Problems of the Missionary

BUSINESS SESSION:

PROGRAM:

Devotions: *The First Recorded Difficulties.* 2 Cor. 11:23-28.

Hymn: *Forward Through the Ages*

Talk: *General Problems of the Missionary*

Forceful Facts: *His Personal Problems*

DISCUSSION BASED ON FACTS:

The Missionary:

1. *His adjustment to a new physical environment.*
2. *Learning to think in a new language and to appreciate a different culture.*
3. *His problems in relation to the family.*
 - a. *Education of the children.*
 - b. *Health conditions.*
4. *Willingness to be subordinated to national leaders.*

Dramatization

Offering Service

Prayer:

Reading, *The Prayer of the Missionary*

(See Program Material)

BIBLIOGRAPHY:

The Adventure of the Church—
Cavert, Chapter V and VI.
New Paths for Old Purposes—
Burton, Chapter IV.
Whither Bound in Missions—
Fleming.

In fastings often; In cold and nakedness." If all these experiences had been carefully detailed and written, how many books would have been required to contain the life of Paul?

But the climax came in those most significant words, "Beside those things that are without, that which cometh upon me daily, the care of all the churches."

Missionary problems have not greatly changed, and some recent experiences in China and Tibet would add worthy chapters to Paul's long list. Physical, mental and spiritual, they take their toll of suffering today as they have always done.

But missionaries are happy people in the face of all their problems. Paul was one of the rejoicest men that ever lived!

Is it because they have overcoming faith to know, that even if they do not just see the solution, but keep on working at it, the great Master Teacher understands all the rules, and some day the problems over which they have toiled will all work out, and they will smile to see the answer, plain and clear?

ELLIE K. PAYNE.

Indianapolis, Indiana.

Evangelism

Awake, O Church, from slumber!

*The morning draweth nigh.
The fields all white for harvest
In fruitful plenty lie.
The Husbandman awaiteth
The precious fruit of earth,
But laborers are loitering
In apathy or mirth.*

*Revive, O Church, thy labors
In midst of all the years,
With pruning-hook and plowshares
In place of swords and spears.
Oh, not with might and power
Thy noble armies gird,
For God's great church shall triumph
By His own Holy Word.*

*Arise, O Church victorious!
Lift up thine eyes and see
The glory of Jehovah:
It shineth down on thee.
The nations round about thee
Shall come unto thy light;
For God is thy salvation,
Thy song, thy strength, thy might.*

—ROWENE B. DAVIES in *Presbyterian Advance*.

Good Ideas That Could Be Used Anywhere

A New Society

By Ione Manrose

ON NOVEMBER 8, 1927, a new woman's missionary society was organized in the Broadway Christian Church, Cleveland, Ohio. At this organization meeting there were twenty women of the local church present. Of this number sixteen expressed their desire to become members of the society by signing the pledge card.

Mrs. Alda Teachout, state secretary of women's work in Ohio, Mrs. A. R. Strang, district secretary and Mrs. H. L. McKinnon, Cuyahoga County woman, assisted in the forming of the society.

The regular monthly meeting of the new society will be held on the second Wednesday evening of each month. For the December meeting the program will be given to the work and program of the United Christian Missionary Society. For the months following the usual missionary society programs will be used. The organization of this society is of especial interest to the brotherhood, inasmuch as Broadway is a home mission station receiving aid from the United Christian Missionary Society, the Ohio Christian Missionary Society and the Disciple Union of Cleveland. They are seeking to give as well as to receive.

Our School of Missions was an enthusiastic success and sets a precedent for our brotherhood in proving that a week-day school of missions in practical. Those attending our school voted that greater interest is possible when the nights of the school are consecutive, instead of being

a week apart. The average attendance for the five nights was 105 and all four classes, junior, intermediate, young people and adults, maintained an excellent level in attendance regularity.

FLOYD ALLAN BASH.

Wichita Falls, Texas.

The woman's missionary society of Alpine, Texas, holds the best reading average in the state. The secretary writes, "We accomplished this by choosing two leaders and having two teams. These leaders never let a woman rest until she had read her book and then they brought her another one! Thus we averaged 21.6 books per member this past year. We are proud of this record and also proud of our WORLD CALL subscription list. It is over 100%. All our lessons are taken from WORLD CALL so each member must be a subscriber as it is our "text book."

MRS. ANJA WILSON, Secretary.

The church at Marion, Iowa, has just organized a young matrons' missionary society, which completes its grading for missionary teaching for every age group in the church.

They have junior endeavor, intermediate endeavor and triangle club, circle, young matrons' missionary society, and two senior groups of women. This is the first large church in Iowa to reach the Pentecost plans in grading.

A unique idea comes from Mrs. S. M. Stancill of the Ninth Street Church, Washington, D. C. "We plan to have a regular news stand at the table of the

literature secretary and sell the current number of WORLD CALL to members who should be interested subscribers, in the hope that they will become such."

A new missionary society was organized at Warrenton, Oregon, with an aim of twelve members and six subscriptions to WORLD CALL. After only two meetings the society numbered ten members with four WORLD CALL subscriptions. All are enthusiastic and eager for further growth.

From Mrs. J. Goodrich-Ewing, Coolville, Ohio, age seventy-nine, comes a quarterly remittance of \$2.00 from the missionary society of Orange Christian Church. She states that there are only two members of the society and that one copy of WORLD CALL is taken.

At a meeting of the district missionary society at Pendleton, Oregon, eighty-nine were present, every society of the district being represented.

The woman's missionary society of the West Side, Dayton, Ohio, Church of Christ celebrated the twenty-fifth anniversary of its organization Sunday, November 27. The morning service was in complete charge of the women. Miss Eleanor Fouts, our capable president who was also one of the charter members of the society presided, and introduced the special speaker for the day, Charles P. Hedges of Monieka, Africa, now home on furlough. Mr. Hedges was formerly a member of the West Side Church. His sister, Mrs. J. A. Cooper, resides in Dayton, and is one of our faithful members.

Mrs. Hedges spoke to the senior endeavorers in the evening.

H. RANDEL LOOKABILL, Minister.



"Perfect Love"

This pageant was given by the woman's missionary society of Owosso, Michigan, December 11. The women were assisted by the Triangle Club. Never before had so much enthusiasm been aroused over Woman's Day. The society has fifty-one members and sponsors a live triangle club of nineteen members

Echoes From Everywhere

A Most Acceptable Gift

The Christian Orphan's Home, St. Louis, recently received a carload of provisions from Randolph County, Missouri, consisting of flour, canned fruits, sugar and vegetables, which greatly reduced their expenses for the month.

A number of children from the Home were invited to Union Avenue Church, St. Louis, to give their play "Santa Claus in Mother Goose Land."

United in Heart and Purpose

We publish below an extract from a letter written to Miss Cammie Gray by Miss Wu Dju-Sein, one of the teachers in the Girls' School, Wuhu, China, which Miss Gray has translated for us:

"The students are studying fine and the spirit is good. We have added a new course which is Sun Yat Sen's 'Three Principles.' We tried a new thing this year—that of making Bible and daily chapel optional—but every student has enrolled in Bible and also they all come to the chapel services. Our students are surely very fine. They love God and they like to hear the Bible explained. We women teachers are teaching the Bible classes. My class is the third grade girls. They love to listen to Christian teaching and to the Bible stories. I thank God who gives them this heart and this interest. The students believe in us teachers and we teachers are united in our heart and purpose to serve. The church members, the students, your many other friends—all of us—hope for your early return to China."

Courses in the Lift of Christ

I have spent some time working out some Bible school lessons. There are now three series of lessons at least on the Life of Christ. One is for the adult classes. My class of boys is now studying a more complete series which may take two years for completion. Since we have no background such as the normal child has at home for Bible study, and since there is little of the Old Testament even translated into Tibetan, we feel that a more complete course is needed for the boys and girls in order to have a good foundation of Christ. The boys seem to be enjoying it so far and I hope to make the course interesting as well as profitable.

R. A. PETERSON.

Batang, West China.

China Missionaries Helping in Japan

We greatly appreciate W. W. Haskell's willingness to teach in Christy Institute during his absence from the China field, and he is doing good work. He is also superintendent of our Institute Sunday school. There are five classes, two in English for boys and girls and two in Japanese for boys and girls. The fifth class

is for foreign children and is taught by Mrs. H. C. Sarvis. Mrs. Crewdson has the English class for Japanese girls and Mr. Haskell teaches the boys' English class. The average attendance is about twenty-five.

Miss Lyrel Teagarden arrived in Kobe from Shanghai November 13 and has gone to Fukushima to live with Miss Martha Gibson for the present.

IRA D. CREWDSON.

Osaka, Japan.

Raising Chickens In Africa

We have had a good deal of excitement here over setting an incubator. While the natives think most anything possible for the white man, yet they like to be shown some things. We asked Ngomo, our chief, if he would like to bring some of his friends in to see it. That evening 102 natives crowded around that "box that is supposed to hatch chickens." They said it would be wonderful if it were possible, but how could it be when there was no mother hen to help them out of the shell even if they should develop? When, a week later, they came back to see the chicks actually coming out of the shell without any help, someone exclaimed, "These white men are always thinking, even while we are sleeping, that is why they have so much wisdom." Many of the new chicks are descendants of the Rhode Island Reds brought out by the Johnstons from Belgium. They divided the eggs around and with the incubator we may be able to improve the size and breed of the little native chicken.

GOLDIE ALUMBAUGH.

Wema, Africa.

Giving and Receiving

The Boulder, Colorado, church sent automobiles to Denver November 20 and took sixteen of the girls from Colorado Christian Home to Boulder for the day. They attended Sunday school and church and were entertained in various homes of the church people. In the evening they gave a little playlet, "India, Sad India," and the superintendent, Mrs. F. W. Henry, gave a talk on the Home.

The Crime Wave In Tibet

I continued Tibetan language study throughout August. I finished the examination on the third six months of the course and made a small beginning on the work of the next section. During the month there were 950 dispensary treatments, 232 of them new cases, five hospital cases, one minor operation and one death, a case of relapsing fever which came too late to be cured by the intravenous administration of neosalvarsan.

An epidemic of looting, reflecting the spirit of the times in China is in steady progress. None are immune from the effects of these degenerates and adolescents.

Officials, missionaries and native citizens are not spared. Homes are ransacked and fields plundered. Individuals upon the highways are relieved of all they have, even to their wearing apparel. Promises of protection are ignored as though they had not been made. Mail robberies are now a very common occurrence.

NORTON H. BARE, M.D.

Batang, West China.

Miss Ward and The Endeavor Societies

Miss Myrle Ward of the Jamaica Mission has been appointed assistant junior superintendent of the Kingston Local Christian Endeavor Union. Miss Ward prepares the senior Christian Endeavor helps for the Endeavor column in the *Jamaica Times* and for our own societies in Jamaica as well.

A Kindergarten at Cleveland Christian Home

One of our big problems in Cleveland Christian Home has been what to do with the small children who are not old enough to attend school. There are thirty-one of them. We had one-half of the girls' gymnasium curtained off, a piano was donated to us, blackboards were put up, window boxes placed at all windows, filled with plants, and such kindergarten equipment as I could collect placed in the room, and from nine to twelve o'clock these thirty-one youngsters attend our kindergarten under the supervision of Miss Smith.

ANNA NOBLE GARVER.

Cleveland, Ohio.

Hidden Answers

1. Who had "no thoughts above their boats and no dreams beyond their nets"?
2. What is the greatest peril in a great evangelistic effort?
3. What are some characteristics of the Filipinos?
4. What is the chief characteristic of the Arlington Avenue Church, Los Angeles?
5. How did Mrs. Duncan cross the Mekong River?
6. How has the emphasis changed in the Student Volunteer Convention?
7. What proviso did Don Manuel make when he became a pastor?
8. What movement is on foot among Disciples in New York?
9. What African proverb shows the spirit of internationalism?
10. Where will the National Convention be held and what are the dates?
11. What books of the Bible are to be read in January and February?

In Appreciation



Santa Claus at Emily E. Flinn Home, Jacksonville, Illinois

The beautiful Christmas tree at Emily E. Flinn Home for Aged Disciples was loaded with about four hundred gifts which were distributed to the guests, in connection with an interesting Christmas program. In appreciation of the loving service of the superintendent and matron, framed pictures of themselves and of J. H. Mohorter, were presented. The Home is indebted to many churches and Sunday schools for their liberality in supplying not only necessities but many beautiful things for the Christmas tree.

The following letter was written by one of the guests in California Christian Home, San Gabriel:

This is my home and I will write of the things that appeal to me most. First, the Sunday afternoon meetings in the chapel. The Lord's Supper is just sitting in heavenly places. Second, our Mrs. Rogers, Mrs. Boyd and Mrs. Taylor are cultured Christian women. They do so many kind little things that keep the soul sweet and make this feel like home. Third, everything goes along like clockwork. All that are able, help, and everything is finished by ten o'clock in the morning. Then we all dress for dinner. Everything is so clean and beautiful. I never can be thankful enough for this haven of rest in my

old days. May the Lord bless everyone that has helped to make the home for us.

Very sincerely,
SARAH E. BEARDSLEY.

San Gabriel, California.

Week after week, month after month, year after year, since the establishment of the Christian Old People's Home, guests have been cared for in a most Christian way, with not a care nor a worry on our part. During all those years, there have been Christian men and women who have graciously looked after the welfare and comfort of the guests. Food has been bountifully provided, medical aid and careful nurses, and an esteemed and efficient matron in charge.

At least once a month, the good men and women who constitute the Home board, have freely given of their time to attend to the business of the Home, to say nothing of the many other duties connected with the work.

Tonight, December 26, 1927, will finish another year of successful management by the present Board, and it seems proper, on the part of the guests, to unanimously tender them our sincere, heartfelt thanks for their gracious service.

M. W. WHITE.

Jacksonville, Illinois.

Citizen of the World

No longer of Him be it said
"He hath no place to lay His head."

In every land a constant lamp
Flames by His small and mighty camp.

There is no strange and distant place
That is not gladdened by His face.

And every nation kneels to hail
The Splendor shining through its veil.

Cloistered beside the shouting street,
Silent, He calls me to His feet.

Imprisoned for His love of me
He makes my spirit greatly free.

And through my lips that uttered sin
The King of Glory enters in.

—JOYCE KILMER.

In Memoriam

Mrs. Phoebe K. Collins, Lakeland, Florida, November 16, 1927. Member of the Sarah K. Yancey Missionary Society, Williamstown, Kentucky.

Floyd Deven Reed, Lambert, Mississippi, September 7, 1927. Junior deacon Lambert Christian Church. Age 20 years.

Mrs. Margaret Hert, Bloomfield, Indiana, November, 1927. Honored member of First Church.

Mrs. Alice Sandidge, Marshall, Missouri, October 30, 1927. Charter member of missionary society.

Mrs. Mary B. Flower, December 5, 1927, Jacksonville, Florida. Age 94.

Mrs. Margaret Alma Ball, Jacksonville, Florida, October 22, 1927. Age 71.

Mrs. Sarah Godwin, November 25, 1927, Jacksonville, Florida. Age 85.

Mrs. Margaret Diver Miles, Wayne, Ohio, December 5, 1927. Served as state and district president of the C. W. B. M. Charter member of the Wayne Christian Church. Age 84.

Mrs. M. E. Ward, San Bernardino, California, November 13, 1927. Member of First Church 40 years.

Mrs. Serelda Margarette McClanahan, December 5, 1927. Faithful member of Fairview Christian Church, Bracken County, Kentucky. Age 86.

Mrs. Lora Estell, October 8, 1927. Devoted member of Fairview Christian Church, Bracken County, Kentucky. Age 68.

Mrs. Hattie Griffin, Table Grove, Illinois, November 26, 1927.

Miss Bertha N. Baird, Bridgeport, Illinois, November 18, 1927. Faithful member of First Church, teacher in Bible school and treasurer of missionary society.

Mrs. Kate Chenoweth, Lathrop, Missouri, November 22, 1927. Charter member First Church.

Remembering the Natal Days of Those Who Represent Us

March

- | | |
|--|---|
| 1. Holroyd, Mrs. Leona A., South America. | 17. Garrett, Frank, China; Springer, Mrs. George E., India. |
| 2. Barger, Dr. G. J. P., Africa. | 18. Harnar, Frank E., India. |
| 3. Mosher, Mrs. Edith A., Africa. | 21. Burch, Clarence, China. |
| 4. Kennedy, Paul Dungan, Philippine Islands. | 22. Smith, Inez Elizabeth, Mexico. |
| 5. Vierling, Dr. Frank, China. | 23. Harper, Alta Jane, China. |
| 6. Osgood, Dr. E. I., China; | 27. Johnston, E. A., Africa; Kelly, Mary Frances, China. |
| 12. McGavran, Mrs. Mary Elizabeth, India. | 28. Sorrell, Mrs. Alice Gadd, China. |
| 13. Elliott, Arthur Elwood, South America. | 30. Erskine, Mrs. Virginia Stewart, Japan; Brewer, Jane A., Mexico. |
| 15. Hill, Eva Mary, India; Wilkinson, Wenona, China. | 31. MacLeod, B. A., Tibet. |
| 16. Asbury, Jessie Joanna, Japan; Williams, Mrs. Winifred W., South America. | |

Christian Endeavor In Africa

By BEATRICE ALEXANDER BOYER

THE "Mboka ea Mmameka" (Path of Trying) is rightly termed thus at Bolenge, Africa. And how hard the path has been and how successful the trying, the lives of many of our most earnest, successful leaders will testify. Probably all of them have developed their oratorical powers at the Endeavor society, and as they have gained confidence to rise to their feet and speak for their Master there, they have gone into the forests and swamps to tell of his matchless love to those countless, waiting villages scattered throughout this vast land.

Here at Bolenge all Christians are Endeavorers until the grave claims them. A defect of this system "Once an Endeavorer always an Endeavorer" is that the elders of the church so love to take part in the meetings, that the boys and girls are not getting the training they should have for future leadership. Congo boys and girls have been taught to give prefer-

ence to their elders, so that the "Path of Trying" was in some ways a "Trying Path." This obstacle is being partially overcome by our junior Endeavor society which was started the first of the year.

The woods were dense and still and gloomy. The white mamma and a boy about sixteen were walking along a crooked, winding path, weary from a long day's march underneath the tropical sun when began one of those confidences which comes in quietness and solitude when we feel His presence very near.

"Mamma, we boys want to have our own Endeavor and conduct it ourselves. We are ashamed to take part before our elders."

It was a happy moment for the white mamma as she heard her own thoughts voiced by the bright-faced lad by her side. She had often wished that the elders would encourage the young people to take part instead of being so eager to take part themselves that they left little opportunity for the diffident. The lad was assured that if the boys wished to have their own society they would be given that privilege. The white mamma went happily on her way, praying that the little seed brought to light in the gloomy old forest would bring forth a strong and hardy tree. "By their fruits ye shall know them."

Thus began our junior Endeavor society. The boys meet every Wednesday night by themselves and then they meet with the others as usual at the regular Endeavor meeting on Friday night. I was surprised to see how fast their timidity disappeared as they took part in their very own meeting. Soon they were taking part in the Friday night meetings, awakening the older people to renewed effort, as well as having their own meetings which are fraught with interest from beginning to close.

The boys select a new leader and different song director for each week and I have never yet heard one of them refuse to take his part. They are always proud and happy to be chosen. Even at times when the one chosen was a new boy and had not yet learned to read well, he would practice reading the lesson all week so that he might take this part.

Slips and clippings to read are unknown to this live junior society. In fact, it is necessary to limit their activities rather than to stimulate them, as one boy would talk, pray and start a song until the slower boys never got a chance to take part. Thus the boys made a rule that if one talked he shouldn't pray in the meeting, if he prayed he shouldn't start a song, and thus give an opportunity for as many as possible to take part. I kept count one night and there were about forty took part in some way. Three or four may be on their feet trying to take part

at the same time. It is almost necessary to stand in line and await one's turn!

These boys compose the Sunday morning choir. Some of their number have already been sent out into the distant villages as teachers, and from their ranks come our teachers' class which has special training in the mornings and whose members teach in our afternoon school here at Bolenge. As an outgrowth of this the boys started an early morning prayer meeting among themselves, which will greatly enrich their spiritual life. They will be the leaders of the church of tomorrow.

One With Christ

Wherever men adore Thee,
Our souls with them would kneel;
Wherever men implore Thy help,
Their trouble we would feel;
And where men do Thy service,
Though knowing not Thy sign,
Our hand is with them in good work,
For they are also Thine.

HENRY VAN DYKE.

To Friends Who Are in America

Good Greetings:

Be strong with joy. Behold, we boys of Bolenge tell you that the work of God is not a thing of play at all, because we were lost in darkness and when the offering was passed which was Jesus, immediately we and you became acquainted. And behold our turning. In the Book of Acts 17:30, 31, He says that:

"In the time when men did not know God, he himself overlooked their deeds. But now he commands all men in all lands that they should repent their bad deeds."

Look in the Book of James, 5: 1-6, and then quit your storing up riches on the earth but lay them up in Heaven where rust and thieves do not thieve them. One cannot buy life from God.

Listen, friends. We have begun in the Path of Trying (Christian Endeavor) and we teach with great zeal. We do not falter. The Book of God tells us that he who perseveres with perseverance that he will have life itself.

Friends, listen to this proverb of ours. A hen lays eggs and hatches children, some white, others black, and others yellow, but all of one mother. God made some black, others white, and others in different colors but one Father, God. Be strong in the Lord.

Greetings to you in the name of the Lord Jesus, I am,

Bonkondo.

Senior Christian Endeavor Topics

February

5. What are the Values of Christian Endeavor? Rom. 12: 3-11. *The Spirit of Union*, July, 1927, WORLD CALL, page 51.
12. Ideals for Choosing a Life Partner. Prov. 31:10-31. *The Profession of Home Building*, May, 1927, WORLD CALL, page 11.
19. Is Christianity Out of Date or Ahead of the Times? 1 Cor. 1:18-31. *The Church's R. O. T. C.*, November, 1927, WORLD CALL, page 8.
26. How Much Do Other Nations Want Christianity? Acts 16: 8-15; 17:32-34. *Whither Bound*, May, 1927, WORLD CALL, page 22.

Intermediate Topics

5. How May We Work Better With Other Churches and Societies? Mark 9:38-41. *The Spirit of Union*, July, 1927, WORLD CALL, page 51.
12. How Much Do We Practice the Golden Rule? Matt. 7:12; 5:38-48. *What Is Happening in the Philippines?* April, 1927, WORLD CALL, page 20.
19. Sportsmanship in Winning or Losing. Phil. 4:10-13; 1 Sam. 24:1-15; 2 Sam. 9:9-13. *Where Boys Find a Common Interest*, August, 1924, WORLD CALL, page 45.
26. Fair Play for Other Races. Eph. 2:13-22. *Our Color-Blind Youth*, May, 1927, WORLD CALL, page 17.

Circle Program

MARCH

Preach or Practice?

HYMN: *Savior, Like a Shepherd Lead Us*

PRAYER

BUSINESS

PROGRAM:

Special Music: *I Would Be True*
My Credo—(Prepared by individual members)
Our Opportunities for Service

QUEST HOUR:

- 1. What is your idea of what it means to become a follower of Christ?
- 2. Is being a Christian a matter of belief, feeling, attitude, character, life-work, social standards, or what? How would you rank these factors in importance? Can any be omitted? Should others be added?
- 3. What do you think of the individual who will assist others with his gifts, but refuses sympathy and understanding and relationship which reveal the Christ?

WORSHIP:

Theme: *Cost of Following Christ*
Hymn: *Where He Leads Me, I Will Follow*
Scripture: Luke 14:25-35
Short Talk and Prayer
Offertory Hymn: *Something for Thee*, Verse 1.

CIRCLE BENEDICTION

Service Project

Follow the Guest Month in February with a special effort in March for enlisting new members. March is the month for the third quarterly report to state and district secretaries and remittance of offerings to United Christian Missionary Society for world-wide missionary work. Try to attain three-fourths of all aims this month.

Program Helps

Ask each member to write his "credo" regarding belief and relationship to other races.
"Credo," Written by Circle Members.
Answer the Phone, Please, WORLD CALL—May, 1927.

The young woman's missionary circle at Winnipeg, Canada, recently reorganized under the name of young woman's missionary guild, which is the new organization for business and professional women over twenty-five years of age.

The Winterset, Iowa, Circle entertained the local church board at a banquet and put on a program.

Reunion at Colegio Internacional

By HUGH J. WILLIAMS

A REUNION of former students of the secondary department was recently held at the Colegio Internacional in Asuncion, Paraguay, with an attendance of more than seventy students and guests. The fiesta was especially honored by the presence of the Minister of the United States to Paraguay, the Hon. George L. Kreeck of Lawrence, Kansas, who with Mrs. Kreeck is constantly showing in one way and another their appreciation of the school and the work that is being done with the youth of Paraguay.

Active alumnae of the Colegio had enthusiastically given their time beforehand to discover where various former students were living, in order that the attendance might be as general as possible. A few boys were kept away by illness, but the majority were in attendance, including five boys who had been in the Colegio Internacional when it was first opened in 1921 under the direction of C. Manly Morton, who is now in Porto Rico.

The ladies of the faculty supervised the arrangement of tables out in the big grapevine-covered patio, and appropriate decorations were composed of ferns, roses and other flowers, and colored lanterns. When dinner was announced, Robert B. Lemmon, principal of the school, accompanied by Mrs. George L. Kreeck, led the way, followed by Mrs. Lemmon and Mr. Kreeck, invited guests, members of the faculty and the students, past and present. Conversation was interestingly lively as the students recalled former school experiences and told one another about their present whereabouts and occupations. Following dinner everybody returned to the sala, where a short musical program was given, ending with the singing of several hymns. It was interesting to see many of the adult guests join heartily in the hymn singing. In talking with one father afterward, it was found that he had been a student in the evangelical school in Asuncion twenty-five years ago. He is now the owner of the largest bakery and candy factory in the republic and has a family of six or seven children, four of whom are students in the Colegio Internacional at present. He said that the present minister of foreign affairs in Paraguay had also been a student in the evangelical school twenty-five years ago, and that there had been several other boys who are now leaders in the business and political life of Paraguay. This former school was conducted by the Methodist Board, but was closed in 1912 because of bad economic conditions following a series of revolutions. Under the new plan of work arranged among the various mission boards doing work in Latin America the territory is shared to avoid overlap and competition, so that the Disciples now have the responsibility for Paraguay.

The present school, Colegio Internacional, has been running continuously for eight years, having been opened first in 1920. C. Manly Morton was succeeded by Arthur E. Elliott of Kansas, as principal, and when Mr. Elliott returned to the United States with his family for their furlough in July, 1926, Robert B. Lemmon of Bethany, Nebraska, took over the responsibility of the principalship.

Through the kindness of the Allen family and other Ohio friends the erection of a commodious, modern school building has been made possible and money has also been given for the erection of a dormitory to accommodate fifty girl students. The Allen-Stone Building is now completed, and the furnishing is going forward in order that classes may be held there when the new school year begins March 1. The work on Mary Lyons Hall, the dormitory for girls, is progressing, and in a few months more, it, too, can be occupied.

To Stamp Out Sleeping Sickness

THE League of Nations has had a commission studying African sleeping sickness. This commission is now preparing a final report which will be considered at an international conference which will probably meet in London in January, 1928. Tentative and informal correspondence was initiated by Dr. Warnshuis, representing the International Missionary Council, with Mr. Huntington Gilchrist of the Secretariat of the League of Nations, after an informal conference in New York with Mr. Gilchrist.

The result of the conference and correspondence has been to show that there is a real interest in the tentative proposal that the missions operating in Congo might cooperate actively in a joint "Antitrypanosomiasis campaign."

At its November meeting the executive committee of the United Society voted to give favorable consideration to an invitation to cooperate in carrying out the measures, and to instruct our missionaries in Africa, both medical and non-medical, to make this campaign a part of their program.

Prayer of a Lonely Girl in the City

Oh, keep me brave through eves alone,
Still blithe along my toiling day,
Still let me hold my torch of life
Up-flaming clear along the way.

Lord Christ, who gave me dreams to me,
Still keep them while, as yesterday,
Within my little friendly town,
Within my home so far away.

—MARGARET WIDEMER

"Each One Win One"

By LUCY KING DE MOSS

Triangle Material

ARE you very much interested in your Triangle Club program? Have you found out some things you didn't know about Christian "heraldry"? Do you think present-day pioneering has as great a thrill in it as early-day pioneering? Has missionary work an appeal for young people—in the light of your study thus far?

If you believe in the ideals of your Club, the aim of this month should be a joyous one—"EACH ONE WIN ONE." It means doubling the membership in your state and passing out vital information to twice as many persons as you were in touch with last year. It means renewed enthusiasm and increased zeal and fine determination to make the most of the remaining months of the missionary year.

A less cheerful way of looking at the proposition is that *some* states will almost, if not quite, double their membership and enthusiasm and zeal and determination and if *my* club doesn't open its eyes and get busy, *my* state may find itself missing!

A Way and a Better Way

You have tried, no doubt, the plan of assigning one out-of-the-club girl or boy to each club member to rush for membership. If that idea worked with you, it could be tried again successfully, perhaps. It doesn't always work, however, for there is often a weakness in the chain, somewhere. Try this: Assign several club members the same girl or boy and let them work out their campaign of approach. One will dwell on the social advantages of the Tri Club, another on the excellence of the program, another on the training it gives in presiding and conducting a group meeting, another on loyalty to the church in standing by its organizations for study and work, etc., etc. Of course the "rushers" will not all go on one day, and preferably no two together. Make the assault a continuous one until opposition and in-

difference are battered down and the "prospect" is eager to get in the magic triangle to find out what it is all about!

The Program for the Month

The story of Charles E. Garst, the West Pointer who chose a new Captain, is one of interest to every girl and boy who hears it. The leaflet sent with the program material will be interesting, but if possible have the book *A West Pointer in the Land of the Mikado* read, and short paragraphs adapted to the theme of the meeting. Lieutenant Garst's early experiences in army life are significant, because they helped to make him the noble, fearless, understanding leader he proved to be in the Sunrise Kingdom, so that it was said of him by one of the greatest statesmen of Japan, "The West never made a greater gift to the East than Charles E. Garst." A discussion might well follow the story of Mr. Garst on whether his early service in the army or his later service for Christ in Japan brought the richer results. There is so much of interest in the current magazines these days on Japan that some news items would not be amiss as a part of the discussion period. An outline map of the group of many islands forming Nippon, the Sunrise Land, should be included in your materials.

The Extras

Since you are to receive a number of new members at this meeting, why not arrange a "recruiting station" and make them answer a few questions before they are passed! The questions need not be too solemn—you will know just about what will be appropriate for each one! State of health, contents of purse, report on eyes, ears, heart, etc., anything that touches on the requirements of a good Tri member. If they pass, some insignia should be provided indicating their membership.

A Special Committee

You have probably put all these matters in the hands of a capable committee, but if for any reason you have not done so and

it isn't too late, do it! Some one has to be responsible for the success of this "Each One Win One" meeting, or it will have all sorts of ragged edges and gaps and what-shall-we-do-next pauses.



—Hazel Harker.

Polly Dye, left, Mrs. Vickland, right, with some of the kindergartners at Japanese Christian Institute, Los Angeles

Nationals From Many Countries

By HAZEL HARKER

Who finds work with the Japanese children in America equally as fascinating and necessary as the work she did in Japan

SO MANY interesting things have been done lately in connection with the work among the Japanese, that I want to tell you about them.

Among other things we teach at the Japanese Christian Institute is an interest in the girls of Japan, and we welcomed the invitation to exchange Friendship Dolls with a school in Japan which did not receive any last spring. The girls had a happy time preparing ward robes for a girl and a boy doll to be sent to the Kishiwada kindergarten in a suburb of Osaka, and later a request came from our pastor's home church. Of course we were interested in that and the children brought pennies to pay for the dolls. Each girl doll had several dresses (with underwear to match in most cases), beside the outfit she wore and her hat and coat. The two boy dolls had five suits and each doll night clothes and a kimono or bath robe. We had two farewell parties to speed them on their way and we think have forged another link binding our children with the land of their fathers.

At our state convention last fall, "World Brotherhood Committee" of which I was a member, put on an afternoon and evening program in an effort to definitely interest the many racial and national groups.

Program for Triangle Clubs

Truth Is Mighty and Will Prevail

Heralds of Christ

MARCH: EACH ONE WIN ONE TRIANGLE MEMBER
HERALDS TO JAPAN

BUSINESS PERIOD IN CHARGE OF
PRESIDENT:

Hymn: *Christ for the World We Sing.*

Prayer
Business

WORSHIP:

Hymn: *We've a Story to Tell to the Nations.*

Scripture: John 12:44-46.
Christ, the Light of the World

Prayer.

Hymn: *Hail to the Brightness of Zion's Glad Morning.* Stanzas 1-4.

TALKS:

The First Herald

A West Pointer in Japan

Triangle Material from WORLD CALL

TRIANGLE BENEDICTION

Sunday School

As indicated on page fifty-five of January WORLD CALL, the magazine will publish from month to month the material for missionary programs in the Sunday school which has formerly appeared in the Missionary Quarterly, which has been so ably edited by S. W. Hutton. Mr. Hutton will continue to furnish the copy for these programs, and it will be the task of WORLD CALL to provide illustrations and to present the material in as attractive a manner as possible. For additional helps reference should be made to "Source Material on Missionary Education" and "Missionary Education in Sunday School" on page fifty-four of January WORLD CALL.

Worship programs for use in the Sunday school during February make specific mention of Porto Rico. These programs are for use on one Sunday of each month, but the missionaries on this field should be made the center of our prayer life for the entire month. Follow them with effectual fervent prayer. They are Miss Fanny Carlton, Mr. and Mrs. Vera C. Carpenter, Mr. and Mrs. Lawrence D. Granger, Miss Florence A. Mills, Mr. and Mrs. C. Manly Morton (on furlough).

February, 1928

To the Primary Superintendent or Teacher

In the January issue of World Call you will find under the above caption on page 55, several pointed suggestions to guide you in the use of this program on the Sunday of your choice in February.

Program for Primary Department
Theme—"Singing in God's House."

Aim—To tell the story of joy among those who have heard of Jesus and to create interest in the children of Porto Rico.

Pre-session work—(Show pictures from Porto Rico, probably talk about the way people look and dress there. Select pictures from World Call. Let the pupils help select pictures illustrating the lesson of the morning.

Call to worship—(Same as used for January.)

Prayer—(By superintendent or teacher, in harmony with the theme indicated above. Play softly a few strains of some worshipful melody, as children are getting seated.)

Song—"A Whisper Song," No. 104 in A First Book in Hymns and Worship.

Informal conversation—(Speak of the pictures shown during the pre-session period. Ask questions that will develop the theme, "Singing in God's House," gradually leading toward the story.)

Story—Singing at Easter Time.

Prayer—(By the one who tells the story.)

Offering service—(See page 29 Primary Superintendent's Manual by McArdle, Christian Board of Publication, or follow the suggestions given for the January program in WORLD CALL.

Class period—



Miss Fanny Carlton

Singing at Easter Time

(Adapted)

IT WAS Easter Sunday morning in a far-away land named Porto Rico. Mr. and Mrs. Morton started in their car for a little church called Solto de Comerio. Isn't that a pretty name for a church? Solto means "falls" and Comerio is the name of the nearest city.

Along the way these two missionaries of ours passed several other churches. All of them were painted white and were trimmed in green. These churches are small, have a pointed roof and but one room. The people who attend are very poor. It is only by the help we have given them that they were able to build these churches. Wouldn't you like to see these little churches, almost alike, among the palms, the flowering trees and hills with rivers running near by?

Yes, and each church must have a bell for the people have no clocks and would never know when to go to church.

As the missionaries rode swiftly along past these churches they heard the people singing. In two of the churches the pastors were playing the organ, while in one a young woman was playing. Some of the churches had no organ, though they needed them badly. It was sweet music to hear the ringing of the bells and the singing.

When these two friends of ours came near the Solto church the people were

trying to sing but my, you should have heard them. They were making a terrible discord. They had no organ and they didn't know the songs very well. Later on in the service that morning, however, four young people sang a song together very beautifully. They had learned to sing at other places and then sometimes the missionaries had taken small organs with them to the church to help the people sing. But these people who sang in this church knew the church would soon have to be painted and they couldn't buy the paint and the organ, too. In so many other places

organs or pianos are needed right now.

One day just a year later these two missionaries were in a church in Manati, where they have an organ, also a piano, and a good teacher, Miss Carlton. You ought to have heard the boys and girls, the men and the women sing. The songs have real meaning and these people sing them with so much joy and earnestness.

Just before sailing to America, a few weeks ago, Mr. and Mrs. Morton visited the vacation church school in this church where Miss Carlton leads. After the boys and girls had their Bible drill and repeated many beautiful Bible readings, Miss Carlton sounded a chord, all the children stood, then passed up and down the aisles of the church singing the sweetest marching song.

Some of these churches have kindergartens. When the closing programs are given the parents are invited and take great joy in hearing the little tots sing. In one of the churches the children sang a song about little butterflies. On the table was a great bowl of flowers and the children dressed as butterflies buzzed about it gently as they sang their sweet-toned fluttery song. It was very sweet, indeed, and their parents sat with wide open eyes, wondering at what the teacher had been able to teach their little folks.



Givens Memorial, Bayamon, Porto Rico
Now the home of a Porto Rican minister

To the Junior Superintendent or Teacher

The January issue of *World Call*, under the heading as indicated above, on page 56, offers a number of appropriate suggestions for your guidance in the use of the program for Juniors on the Sunday of your choice during February.

Program for Junior Department

Theme—"Going to Church."

Aim—To help the Juniors know the blessings of going to God's house and to stimulate an attitude of thoughtfulness in behalf of their friends in Porto Rico who go to their little churches regularly.

Call to attention—(See top of page 82, *The Junior Hymnal*. All will rise as first chord is sounded and will remain standing until after the prayer.)

Unison response—Psalm 100. (This should have been committed to memory. The words may be printed on large chart or written on blackboard.)

Hymn—"The Lord Is in His Holy Temple." No. 2, *The Junior Hymnal*.

Prayer—(Brief prayer by teacher.)

Memory hymn—(Select one in harmony with the theme indicated above.)

A brief word—(Let the superintendent introduce the trend and setting of the story and recall to the minds of the pupils the story and program used in January.)

Story—*It Pays to Go to Church*.

Prayer—(In this prayer mention the key thought of the story and seek to deepen the impression made by it.)

Hymn response—(Use first stanza, No. 48, *The Junior Hymnal*.)

Offering service—(Follow the one suggested for January or use some adaptation of it.)

Class period—



Miss Florence A. Mills

It Pays to Go to Church

(Adapted)

A FEW years ago in Porto Rico, we had a boys' school and a girls' school. The girls' school was in the town of Bayamon, while the boys' school was out in the country a little way. They called these schools orphanages. They were closed some years ago because we could never have enough workers to properly care for the children, and then, the need is not so great now since we have good public schools all over the Island.

We have several pastors and Bible women in Porto Rico, among our best, who were boys and girls in these schools. One of them is Juan Rivera, the best prepared man among our ministers. He was one of the liveliest boys in the orphanage, at times so much so that the teachers remonstrated with him. He always let them know he was just being a boy on such occasions, although he seemed so grown-up and in earnest most of the time. He remained in the school till the building was sold and the furniture all moved out. It was a sad day for Juan Rivera when he turned the

lock in the door and walked away to turn the keys over to the new owners.

Juan graduated from the University of Porto Rico and the Evangelical Seminary in Rio Piedras, then later graduated from the College of Missions in Indianapolis, and in the two summers he was in the United States did work in Chicago University, where he will finish when he returns again. He is now pastor of one of our newest but best organized and best giving and most up-to-date in methods of any of our churches in Porto Rico.

He loves boys, especially those boys most people call "very bad ones," for they are full of life and ready to do things. He hasn't much room and has very little equipment, also very little money with which to buy, but in the rear and at the side of the church he has just room for a basket ball and volley ball court. It is well lighted. He and the boys cleared the ground of stones and leveled it down, wired it, put up the poles, the baskets, etc. They often have games there and in the evening have programs and socials or "fiestas" as they are called in Porto Rico.

The farewell party for Mr. and Mrs. Morton, when they were about to sail for America a few months ago, was given because they are members of Juan Rivera's church, although it is 35 miles from where they live. Mr. Morton preached for this church for a few months at one time while Juan was away at school. At this farewell party they brought two tables from the reading room and arranged a ping pong set and had a contest between one of the big boys and Mr. Morton, the boy counting. He became so interested he lost track of the score and they never knew how it came out.

The people have no other life but the church, so when a service for women is announced everybody comes. Everyone comes to all services. Once Mr. and

Mrs. Morton were there attending a lecture on religious education, supposed to be for adults, but from those occupying the front seats you would have thought it was for boys and girls. They didn't understand it all, probably, but the man spoke in such terms it was interesting to all. Finally he said the father should be beside his son in the church and in its activities, in the Bible school and the church service, and the mother with the daughter. The Bible school is not just for children, nor the church just for the grown-ups.

Two boys on the front seat slipped down and out. Mr. Morton knew then their mother and sister sat on the other side of the church. They and the boys were members, the father not, and seldom attended, although his brother is one of our prominent ministers in Porto Rico. Soon a little confusion was heard just back of Mrs. Morton. The boys were seating their father on a bench just back of her. Then they flew to their places, so recently vacated. They had taken to heart, "The father should be with his sons in the church and Bible school," and used such persuasion in just a few moments as to bring him to the church. Perhaps some day we will be able to tell you they brought him into the church—who knows!

To the Superintendent of Intermediates or Seniors—

You will find in the January *World Call*, under the above heading on page 57, a number of concrete suggestions for your guidance in use of the program suggested for one Sunday during February.

Program for Intermediate and Senior Departments or General Assembly of the Sunday School

Theme—"Reaching the Hearts of Our Comrades."

Aim—To acquaint the group with the life of their comrades of the cross in Porto Rico and to open their hearts in their behalf.



Juan Rivera

Prelude (Instrumental)—“Introduction,” by M. Sieve King, or the hymn, “I Would Be True.”

Call to worship—(By superintendent.)
Know ye that the Lord he is God;
It is he that hath made us and not we
ourselves;

We are his people and the sheep of
his pasture.

Enter into his gates with thanksgiving,
And into his courts with praise.

Hymn—“For the Beauty of the
Earth.”

Prayer—(Make brief mention of the
theme in this prayer of invocation.)

Responsive reading—(Select this Scrip-
ture from current lesson material or from
your hymn book. Have one member of
the group lead.)

A gem in verse—(By a girl in the
group.)

If I can stop one heart from breaking,
I shall not live in vain.

If I can ease one life the aching,

Or cool one pain,

Or help one fainting robin

Unto his nest again,

I shall not live in vain.

—Emily Dickinson.



Golden Jubilee Home, Ciales, Porto Rico, built by the women of Kentucky in honor
of Mrs. Sue Sublette. Home of Mr. and Mrs. V. C. Carpenter

Announcement of theme—(Stated
above. Prepare the way for the story to
follow. This story may be told by one
of the group or by a teacher. It should
be told, not read. A map of Porto Rico
made in advance by one of the group, may
be referred to at this time. This map
should show the location of our mission
stations.)

Story—*Reaching the Hearts of Our
Comrades.*

Prayer—(Follow the thought of the
story.)

Offering—(Play “Melody in G Flat,”
by Cadman.)

Special—(Solo, duet or other brief
number.)

Class period—

Reaching the Hearts of Our Comrades

By MRS. C. MANLY MORTON

THERE is one town on the Island of
Porto Rico which, for its pictur-
esque surroundings, makes a charm-
ing appeal. The approach to it is lovely.
Following the road along, you soon begin
to realize that you are going *down*, and
as you look you find the side of the road
rising like the banks of a river. Then
one side seems to move farther away and
there really is a river to the right of you,
with its high banks and cliffs reflected
in it. Presently the other side of the road
begins to recede and then to rise and you
find yourself in between what appears to
be a huge mountain cracked in two, with
stripes of color made by layers of rock,
corresponding on each side for a distance
and separating a little farther on. You
cross a pretty, red bridge and find the

river on the left, vines and ferns decorat-
ing the cracked walls and looking for all
the world like iron cables stretching from
top to bottom of them. At the bottom
where the vines are dead, they are indeed
as straight and regular as cables. If there
were any monkeys in Porto Rico, how they
would love to run up and down these
vines.

The mountains have caves in them, too,
deep and dark and cavernous, and one can
imagine many mysterious things. They
say the Indians were cave dwellers and
really used them, but one can hardly be-
lieve this, seeing the difficulty of reaching
them. All the mountains of Porto Rico
were formed by volcanic eruptions and
even the island itself is supposed to be a
big spurt of lava lifting a range of moun-

tains out of the sea. They tell us there
is only a stem like a toadstool holding
the island and that it may get a good
shock some day and topple over! We do
have earthquakes that shake hard and
rumble worse than thunder, but we can't
be bothered thinking about it all the time,
any more than we can of thunder, which
is more rare. We usually blame the little
earth tremors on a truck load of bananas
or pineapples, coffee or grapefruit or
oranges which might be passing. Should
we find all our pictures crooked, a candle-
stick, alarm clock or something else on the
floor we know the “slight tremor” was
a little violent that time, though we may
have been riding in the car or perhaps
asleep and never even noticed it!

But to get back to the road leading into
the most charming of all towns: After
we cross the river, we seem to burst upon
a round plat of land. The road inclines
a little and just as we begin to admire the
lofty palms, straight as beams, with a
little fat place in the middle and the



Map of Porto Rico showing points where the United Christian Missionary Society carries
on work

flamboyant trees red as scarlet, their tops like giant nasturtiums—all at once the car speeds up a little, turns a corner, and there you are in the quaint old town of Ciales, which is the town I referred to in the beginning. It is hemmed in by the cracked mountain. You go on through the town past the Catholic church with its pretty plaza, past the graded school of our own church, past the high school and the nice, new market and the hospital, round a curve, and come to a stop at a big gate. It is the gate of the Sue Sublett Memorial Home and the home itself is seen in the midst of bright red geraniums and green ferns, the cracked mountain in front and back and the nestling village below.

One evening we were visiting the Carpenters who live in the home at Ciales. I had been ill and Katherine Carpenter had a bad cold, so it was decided that we should not go to the preaching service, for it was rainy and misty. Katherine and I sat watching the little clouds lift themselves above the town and fly away over the mountains, or hover like feathers above them, and Katherine told me how Ciales came to be:

Once there was a terrible rumble, an awful roaring, a great bursting, the mountains separated and left a foaming volcano in the middle, which finally died down and cooled. The rains came and the river found a way out and the springs and waterfalls continued to feed it. Then the people came and built upon the old volcano. Katherine warned me it might open again and, under her spell, I began to have an uncanny sense of impending calamity when Katherine said, "Don't be afraid, Auntie, I've gotten used to it. It hasn't happened yet!"

Did you notice that I did not tell you about passing a library, as we went through the town? I couldn't, because there isn't any, except in our church. When our church was new in Ciales, there were two boys in high school who were



—F. W. Burnham.

Toa Alta Church, Porto Rico

preparing for the ministry. They helped in two country churches near the town while they were in school. Now in Porto Rico they use oxen for many things. Oxen are strong and can travel roads and pull loads that horses cannot, so when a person can do the hard things better than others and with more ease, people call him a "buey," which is the Spanish word for ox. The comrades of these two boys called them "bueys," because they could get books and help in "outside reading" from the missionaries' private library. Then Hyde Park Church in Kansas City shipped five boxes of books—old textbooks, histories, essays, etc. The boys made tables and bookshelves and benches and a good reading room was provided for them. Those first two boys finished high school and went away to the seminary.

The youth of that church in Ciales are in close touch with their comrades from the States. Last year two more boys from that church entered the Seminary, fine fellows, clean and sincere, influenced by the lives of the first two. Mr. Carpenter has three other boys studying the Bible twice a week and we call it his "little seminary," though we do not know whether they intend to be teachers, doctors, lawyers or preachers. We do know their earnestness and sincerity and that they are touching the lives of their comrades in a splendid fashion.

These young men and their pastor, a young man, too, are raising funds for some playground and gymnastic apparatus, to provide recreation and play for the youth of that little hemmed-in town. Tennis or ball of any kind will teach the youth to be good sportsmen, to take hard knocks

and defeat like men, with a smile, so that all through life as they continue touching the hearts of their comrades it will be for good.

To the Superintendent of Young People or Adults—

Refer to January "World Call" for suggestions regarding the program. These appear under the same heading as above and will guide you in conducting the program for February.

Program for the Young People's or Adult Department of the Sunday School

Theme—"Sharing the Old, Old Story."

Aim—To lead the group to feel the joy and satisfaction of sharing the gospel with the people of Porto Rico.

Instrumental prelude—"Morning Mood," by E. Grieg, or the hymn "That Old, Old Story Is True."

Call to worship—(By leader.)

How beautiful are the feet of them that bring glad tidings of good things; To proclaim the acceptable year of the Lord.

Hymn of praise—"Crown Him with Many Crowns." (No. 142, *American Church School Hymnal*, all standing.)

Prayer—(Brief, all remain standing for response.)

Hymn of response—(All singing softly.)

"Have Thine own way, Lord
Have Thine own way!
Thou art the potter;
I am the clay,
Mould me and make me
After Thy will,
While I am waiting,
Yielded and still."



Mr. and Mrs. V. C. Carpenter

By love's intensest fire, till Thou didst
give,

Hymn—"Lead on, O King Eternal."
Class session—

Have you ever heard a missionary from Luchowfu tell of how the city had been attacked by a strong force and the Chinese soldiers within had fought continually for hours to defend their city and dared not stop for sleep? It is an old, old custom that fighting ceases while rain is falling, so the people hoped for rain in order to give their worn-out protectors opportunity to rest before continuing the defense at the city's wall. The Christians decided to pray for rain. Shortly after their prayer meeting began rain did fall, again convincing us that Christ does have power over the "wind and the sea." A part of the Chinese story that cannot be omitted, though it is not apropos to this illustration, is that the Chinese Christians went to the prayer meeting carrying umbrellas!

February 26. Other Mighty Works of Jesus

Most everyone is familiar with the life of Shi Kwei-piao the outstanding Christian leader and preacher of our work in China. Dr. E. I. Osgood in his recent book, *Shi the Story Teller*, recalls how Shi finally after seven years' struggle freed himself of his opium habit. And again in this story we think of "Other mighty works of Jesus." Shi as a young man had yielded to urging and smoked opium to ease a severe pain in his side. The desire grew with the smoking until the habit had caught him in its death-like grip. Shi heard the story of Jesus, obtained a copy of the Holy Classic, believed, and began telling these stories instead of the usual stories of the Chinese professional storyteller. And then he learned that an opium smoker could not become a Christian. Shi longed to become an accepted follower of Christ and tried to break himself of the opium habit. Six times in his seven years' struggle he broke with the drug, only to be lured back and to yield. Finally he declared that he would break the habit or die in the attempt.

On the banks of the Yangtse across from Nanking are swamps which yield a rank growth of reeds which the poor people cut and carry away for fuel. Shi went to this place and crawled into the little tepee which his brother had thrown up as temporary shelter. There Shi remained for forty-five days suffering agonies, fighting the curse. From that reed hut he came forth victorious, ready, fit to be baptized. And in that hut I am sure the power and presence of Jesus was felt as much as in times of his miraculous work in Canaan.

The 100 per cent American who advises Europe to give up its armaments, but who is on his guard against the Jew in New York, against the Japanese in California, or against the Negro everywhere, is a travesty of intelligence and morals—hatred preaching brotherly love.—*Christian Advocate.*

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

February 5. Jesus Misunderstood and Opposed

Ahmed was the son of a wealthy lumber merchant of Baghdad. All went well in the home of luxury until Ahmed's father took a second wife and treated the mother of Ahmed unkindly. Now Ahmed loved his mother and his father's treatment of her caused him to question their religion—Mohammedanism, which gave his father such rights within the religious beliefs and practices. One day he found by chance a New Testament in a book store, read it and became interested. After a time his father found the New Testament and in anger destroyed the book, punished the boy and forbade him to read the Bible. After a time his mother died and thus broke his tie to the home, so Ahmed ran away to Cairo where he entered the American University. A kind American teacher tutored him so he could "catch up" with his classes. This same teacher influenced him to become a Christian, and Ahmed wrote home and told his father of his decision for Christ. Soon the answer came, a bitter letter from his father, and indicating a murderous attitude. He was told never to return to Baghdad as his four brothers would kill him if ever they met him. He was never to write to his father as he had disgraced him when he became a Christian. "If my health permitted me I would come to Cairo and kill you," the letter ran on. The father had made his will and recorded it in the courts and in that will Ahmed had no part. All of his inheritance of wealth was divided among the four brothers. The Mohammedan students at the university would have nothing to do with him. Even the Christians were suspicious of him. Two strange men, probably sent by his father, tried to kill him, by attempting to throw him into the river, and stabbed him in the back. But he has stood firm and plans to prepare himself for the min-

istry. Thus does a modern Christian know what it is to be misunderstood and opposed.

February 12. Jesus Pictures the Kingdom of God

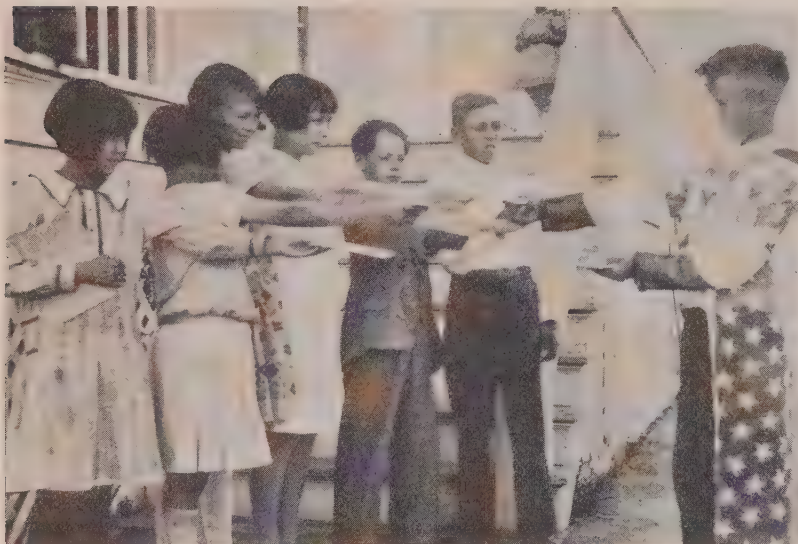
A Chinese pastor working in Shantung Province tells of a friendly old man who followed him as he went about his work. Finally he begged the pastor to go home with him for tea and the pastor consented. The old man told the pastor how he had been a Christian before the Boxer uprising but could not endure the persecution, so he had burned his Bible and publicly renounced his religion. Never since that time had he shown any interest in public. But in his attempt to return to heathen rites and practices he had learned their worthlessness and now had no religion. But he was dissatisfied and had listened to the pastor's preaching in the market place. His heart had been touched, he longed for the old, almost forgotten faith and repented. As though to make up for his years of faithlessness he is now preaching "hot-heartedly" the pastor says, in his own village. The teaching concerning the kingdom may lie dormant for years but will bear fruit eventually.

February 19. Two Miracles of Power

F. J. Huegel, missionary to Mexico writes in the October, 1927, WORLD CALL of more of this same power over the elements. "We have had a remarkable answer to prayer in the matter of rain. The country was in a pitiful condition. I was told that the cattle literally ate paper, so great was the dearth of grass. Everything was blistered and baked. It looked as though there would be absolutely no crops this year. At last it was decided to hold meetings for special prayer. The pastors of the city agreed on a certain Wednesday night and the Christians gathered and prayed for rain. The next day * * * * clouds began to gather. Torrents of rain soon began to

Teaching Missions by the Surprise Method

By NEVA M. HAGEMAN



Some of the children giving "Uncle Sam" their letters to junior missionaries

SURPRISES never fail to interest children. The more premeditated and expected the surprise, the more it pleases them, oftentimes.

Burlington, Colorado, Sunday school workers used the surprise method to teach missions this summer. During the vacation school a period a day was the

surprise period. No one knew exactly what was to happen at eleven, but it was so popular that all were determined not to miss it. Pictures, stories, treats, handwork came at this period, and the aim of the hour was to help some one else. The pictures and stories presented opportunities for needed help, the treats were shared with others and the handwork made for others.

One of the surprise periods was a visit of the vacation school children of the Kanorado, Kansas, Christian vacation school, in a body. Both groups gave a brief program of the work they had been doing. As the primary group had worked out a trip to Japan, the "little make-believe folks of Japan" were the hosts and hostesses, and gave most of the program. Refreshments of tea and rolls were served.

Another of the surprise periods was the writing of postals to the children of missionaries in Africa, India, Philippines, Japan and Porto Rico. About fifty cards and letters were sent, and the children are now awaiting the answers to their friendship letters.

The children were loath to quit when vacation school was over, and knowing the value of holding interest while at its height, the pastor and his wife organized vacation clubs to meet on week days, to utilize this interest for the kingdom. Only volunteer help was asked for, and the leaders were often the most surprised

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Address

Age

of the whole crowd when every youngster from three to fifteen appeared, but no grown-ups. However, the methods they used held all, from kindergarten to juniors.

The juniors formed a junior choir, and at each practice planned some special surprise for the evening service, thus helping keep up the service during the summer for Sunday evenings. They also pieced a quilt under the supervision of one devoted Christian woman, which was sent to the Red Cross for Mississippi flood sufferers.

A trip around the world was given in five sessions. Teachers and children searched the town for good, clear, printed pictures to use in the mirrorscope, thus assuring a thorough study of mission countries and world conditions. They used over a thousand pictures to illustrate the various countries, the only expense being the glue to mount these pictures on cardboard (from old cereal boxes) cut to the proper size for the postcard projector.

A picture of Jesus was glued to a silhouette ship and shellaced on both sides, making it transparent. Each child made his ship for the trip and all were pinned on the sheet on which the pictures were shown. However they were pinned on the back of the sheet. When the room was dark a light was held behind the sheet and, lo, there appeared the ship that Jesus was in, and all the "little ships" of the children who took the trip, about forty in all. Some one then shook the sheet and waves dashed and tossed the little ships in a realistic manner.

After the shadow ships reached their destination, the light behind the screen was turned off, and scenes from the land reached were projected. It did not take the older ones long to recognize enough things peculiar to that country, to guess where they were.

Japan, Africa, India, China, Mexico, America and Palestine were visited through the mirrorscope. Then lights came on and stories were told of those countries, then the stories were dramatized, oftentimes with a background of a scene in that country on the picture sheet.

The children loved this. A simple costume made them foreign children and as some one read the story they acted the parts, and the stories became a part of their lives forever. They also learned to sing "Jesus Loves Me" in the words of the land visited.

When Palestine was visited, Bible stories were acted out. The children found the Scripture passage, read it over carefully, selected the cast, then as some one read aloud, the whole story was staged in pantomime to the least detail. While one group was practicing on one story, another group was elsewhere in the building working on another, thus the surprise was kept up, and sometimes they



Make-believe folk of Japan, who surprised the rest of the school by a "Trip to Japan"

would ask the others to guess what their story was, just from the acting.

Babv Moses for Africa. Babv Jesus. Ten Virgins, Good Samaritan for Palestine, were favorites. They were asked by visitors to give some of the plays on Sunday evenings to show others what they had discovered. Many grown-ups said the Bible stories had a new meaning for them after this careful study and dramatization. An offering was taken for missions, so they were following the great commission, also beginning at home.

Another African feature was one of the boys carefully blacked up, who earnestly told the story of the organization and growth of the great Lotumbe church.

Another wonderful surprise was the passing visit of some world travelers, the H. G. Hastings family of India. They had just come from there and knew personally the mission workers in all of our stations, and as we had just been studying about India, this was very thrilling. The daughter had gone to the same American school as Helen Drummond, and as the children had seen several snapshots of Helen during the surprise period, they viewed the visitors with livelier interest, and listened to every word they had time to say. Isolated as our church is from other churches, there being only one church within a radius of fifty miles, we felt that the Lord himself must have planned this extra surprise for our encouragement.

Here is what one of the state officers of a Woman's Missionary Society wrote us:

"In traveling over this part of the state I find some of the churches using . . . literature. I am wondering whether they would not come to using ours if they knew about it."

We appreciate more than we can say the desire of this worker, and of some other workers, that the churches in sympathy with the recognized missionary activities of our people should help in maintaining a house which has always advocated cooperation with these interests.

We do not know what we could do, more than has been done, in trying to enlist the active support of the churches themselves, and of those who come into contact with them. For instance, WORLD CALL has carried our message almost continuously for seven years and we have sought many other avenues of approach.

We do not like to say that many workers are indifferent to other interests than their own, but what other conclusion can be reached? Just a few months ago one of our representatives met some missionary women on a train and they were surprised when told how our work affected their work.

The mystery of it is that every local missionary worker does not recognize this. The Sunday school using our literature trains its children in missionary ideals, because the literature is permeated with the missionary spirit. Might it not be expected that these children would grow into and greatly strengthen the whole missionary cause?

If your school is not using the material produced by this house, your influence in introducing it would benefit your work and all brotherhood work.

Christian Board of Publication
Saint Louis



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The World Book—Read Around the World

TWENTY million members of the Protestant churches are reading the same chapter in Matthew on the same day during January. In February these millions will be reading the Gospel of John, a chapter each day. The Disciples of Christ are entering whole-heartedly into this reading plan. It is the first item in their 1928 pre-Easter evangelistic program. Not only are our churches in America reading these two books during the first two months of the new year, but our brethren of Australia, New Zealand, Great Britain and the ten mission lands will be reading with us. This feeling of oneness in reading from the book of books will add inspiration and interest for all.

The American Bible Society, anticipating the widespread interest in this simultaneous Bible reading effort on the part of all the Protestant bodies of America, has printed a million extra penny copies of both Matthew and John. The nine agencies of this Bible Society across the nation are saying that there is an unprecedented demand for these penny portions.

Copies of the little penny portions are being distributed by churches in jails, penitentiaries, orphans' homes, hospitals and in homes for the aged. In some communities the churches are distributing the penny portions of the Gospels to every home. The ministers are preaching sermons from texts taken from Matthew and John during the two months.

Many daily papers are printing a chapter each day. A number of radio stations will put a whole or a part of a chapter on the air daily. A real Bible reading revival is taking place across the nation.

Following the reading of John which comes to a close February 21, many churches are planning to observe the special Bible night service when members and all others in the community who are willing to participate will be asked to bring Bibles of a unique character. The service will center around the Bible, with an appropriate sermon and music.

This Bible reading program will change "The Book That Nobody Knows" to "The Book That Everybody Reads." This book of books does not need defense so much as it needs distribution. An urgent appeal is therefore made that the churches and preachers shall "sow down" every community with the word of life.

Wanderland—Wonderland

WHEN WORLD CALL was three months old we introduced a children's page under the above title. Our purpose was to secure different writers for the page from month to month. After a few months, however, the old Napoleonic rule, "The tools to him that can use them," caused us to engage Miss Lucy King DeMoss, who had written the first number, to prepare this feature every month. Then she enlisted an artist friend, James Whiteford, to illustrate the monthly story and ample scope to their talent. Under their we set aside a two-page spread to give

charming guidance the little people of our WORLD CALL families have visited every corner of the globe where any sort of missionary or benevolent work is being done.

From time to time mutual friends have suggested that Wanderland-Wonderland was more appropriate for *King's Builders*, the children's magazine, but we have been too fond of the tiny tots to let them leave their original rooftop. It is no abatement of affection, but merely the force of unanswerable conditions that now constrains us to surrender this attractive feature to our junior contemporary. That's where it naturally belongs and we hope that twice as many children will find it there as were accustomed to look for it in WORLD CALL.

Our excuse for not making this statement as an announcement before the event, instead of an explanation after the change occurred, is that it was agreed upon only in the last-minute readjustments incident to taking the *Missionary Quarterly* into WORLD CALL with the opening of 1928. Those who have not been getting *The King's Builders* can have it for a year by sending fifty cents to 425 DeBaliviere Avenue, St. Louis.

Race Relations Sunday—February 12, 1928

RACE Relations Sunday, proposed by the Federal Council of the Churches of Christ in America, first observed in 1923 through the active cooperation of the Home Missions Boards, of Y. M. C. A.'s, Y. W. C. A.'s, of thousands of local churches and their auxiliary societies and many social agencies, has become an event which is receiving attention in all parts of the nation. The date for the next annual observance is February 12, 1928.

This, our sixth Race Relation Sunday, may become, through meetings and other contacts a milestone in better acquaintance, better understanding and greater good will. This is a moral and religious crusade calling churches and cooperating agencies. The Indians, the original Americans, seek justice at our hands. The churches of America have been foremost pioneers in the education and advancement of the Negro people. Today, through leaders of character and intelligence largely trained in schools supported by the mission funds of the churches, the Negroes are now asking for full participation in community and national life. The Japanese and Chinese are demanding that their admittance to America be upon the same basis as that of other foreigners.

Other racial and national groups in America are likewise seeking equality of opportunity and justice. Many of these groups represent races and nations with whom the problem of peace and war are burning questions. Race relations, then, in America has its international aspects.

Two methods of adjusting these relations have been advocated. One is by violence and exploitation—to fight it out. The other way of adjustment, yet untried, is conciliation and mutual understanding.

Pronunciation of Foreign Words

ä is to be pronounced as ä in häť.
 ä as ä in ärm.
 ai as ai in kaiser.
 au as au in kraut.
 bh as bh in clubhouse.
 dh as dh in roadhouse.
 ë as ë in mët.
 ë as ë in theÿ.
 ë as ë in hër.
 gh as gh in doghouse.
 h is always sounded, even when final.
 i as i in pîn.
 i as i in machine.
 kh as kh in clubhouse.
 mp as mp in damper.
 ô as ô in tône.
 ô as ô in tôn.
 ts as ts in catsup.
 ü as ü in büt.
 û as û in fûll.
 û as û in rûde.
 ü like German ü.

In accenting Tibetan, Chinese and Japanese, each syllable must be treated as a separate word.

Africa

Bakanga—Bä kân ga
 Bolenge—Bö lën gë
 Bolumbe—Bö lüm bë
 Boyela—Bö yë lä
 Efato—E fä tō
 Ekebe—E kë bë
 Esolelo—E sō lē lō

Mboka—ea Mmameka—M bō kă ea
 Mă mē kă
 ndele—n dē le
 Ngomo—N gō mō
 Njoji—N jō jī
 Wema—Wē mă

China

Chang—Chăng
 Chen—Chěn
 Lee Ho Fu—Lī Hō Fū
 Hwan—Whăn
 Yang—Yăng

Japan

Asakusa—A sâ ku sâ
 Kagawa—Kă gâ wă
 Kishi—Kī shī
 Tennoji—Těn nō jī
 Toyohiko—Tō yō hī kō
 Yuya—Yū yă

Latin America

Asuncion—As ūn cī ōn
 Ciales—Kī ä lës
 Colegio—Kō lē hī ō
 Dajaos—Dă hă ōs
 Internacional—In těr nă thēō năl

Tibet

Atuntze—A dŭn ze
 Chutzu—Chŭt tzŭ
 Hwagans—Whă găns
 tsamba—săm ba
 Tsetchong—Tsit chōng
 Yunnanfu—Yŭn năn fŭ

for the maintenance of this babies' ward, payment to be made in two installments. The first installment of \$1,250 has been received. In making this pledge the trustees intimated that in all probability it would be continued from year to year.

The Bible on Race Relations

A BRIEF but interesting study of Bible teachings about race relations has just been issued in pamphlet form by the Commission on Interracial Cooperation, 409 Palmer Building, Atlanta, Georgia, and will be sent without charge to any one applying for it. The author endeavors to discover the fundamental Christian principles involved in human relationships and to apply them to the problems of race. The article has been widely published in religious magazines and has been very favorably received. Any one interested is cordially invited to write for a copy.

Help for the Babies' Ward

UNDER a provision of the will of the late A. V. Hunter, of Denver, Colorado, a fund has become available for use in the care of children, especially young children, in Denver. Knowing of this provision, and realizing that the beautiful babies' ward in the building of our Colorado Christian Home, furnished by an anonymous friend, has been standing idle for a year while babies in the city and community were perishing for the service the dormitory was designed to render, some of the members of the board of our Colorado Home approached the trustees of the Hunter fund and as a result secured a pledge of \$2,500 for a year

The Bad With the Good at the New Year

THE Dewali festival is over. This is a big festival with the Hindus. It is the end of the financial year with them and they settle up all accounts at this time and have a general house cleaning.

But there is one thing about this festival that we do not like. It is a time when the men gamble for ten or twelve days. I heard of a tailor in a nearby village who last year gambled and won a thousand rupees.

Last week I was in a home where the husband had gambled away all he had. He came home and in his anger beat his wife. In her anger she beat her little baby boy of about nine months.

VELMA A. MILLER.

Damoh, India.

Church Erection Honor List

During the month of December five churches repaid their loans:

Hot Springs National Park, Arkansas,	-----\$10,000
Indianapolis, Indiana (Northwood Church),	----- 9,000
Rosedale, Kansas,	----- 1,800
Orangeburg, South Carolina,	----- 2,000
North Little Rock, Arkansas,	----- 5,000

The Commission on Evangelism and Life Service of the Federal Council of Churches of Christ in America has issued *The Fellowship of Prayer* for the period from February 22 to April 8, providing a Bible reading, a text, a meditation and a prayer for each day. A copy of the booklet will be sent free to any pastor sending his name and address to the Commission, 105 East 22nd Street, New York.

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This guaranteed, high-quality All-Weather Raincoat offers you an unparalleled opportunity to make from \$60 to \$100 a week *quickly and easily!* In spare time or full time! It offers you a chance to be your own boss—to own and control a permanent, big-profit business! Do you want it? My All-Weather Coat selling at \$3.98 is well tailored of high-quality rubberized fabric. In popular style and striking colors. A serviceable, becoming Coat, wind-proof, dust-proof, rain-proof, that you'd expect to sell for twice its price. What does that mean to you? It means that every man, woman and child in your locality is a red-hot prospect for you as the Comer representative—for the amazingly low price is within the reach of every one!

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You won't need cash, special ability or experience to make big money. I tell you where to go, what to do and say. No heavy sample case to lug around—you wear your sample right on your back! All you do is take orders—I do everything else! Everyone buys—motorists, farmers, housewives, office and factory workers, storekeepers, etc.!

\$605 IN 30 DAYS

I never sell through stores—only through representatives. This slicker is only one of sixty-five fast-selling clothing products—topcoats, overcoats, suits, etc. A. M. Stone, who formerly earned \$100 a month, made \$605 in thirty days selling

Comer Coats. R. A. Prentiss earned \$945 in a month with this proposition—and W. S. Cooper says \$500 a month is easy! You can make big money like this, too!

SEND NO MONEY

I supply you with everything needed to make \$25 to \$50 a week in spare time—\$60 to \$100 in full time *absolutely FREE!* Also a sample coat for demonstration! If you want to make really big money—if \$60 to \$100 a week appeals to you—send for details of this amazing money-making proposition. No cost or obligation! Write me today—don't delay—do it *right NOW!*

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Included among the source material for the one thousand pre-convention discussion groups which are being set up in preparation for the Second Annual Youth Convention of the Disciples of Christ, which will be held in Columbus, Ohio.

Two books edited by

JEROME DAVIS

of Yale University

(with a chapter by him in each)

CHRISTIANITY AND SOCIAL ADVENTURING

Twenty-four internationally known men and women outline the work of 1927 Christianity. Senator Borah, Harry Emerson Fosdick, the late Wayne B. Wheeler, Luther Allen Weigle, F. Earnest Johnson are among the contributors. The book presents a vital Christianity.

\$2.50.

BUSINESS AND THE CHURCH

Twenty-two leaders of business and labor give their views on how best the church and business can work together to better the life of the man in industry. A few contributors are: Roger Babson, Henry Ford, Edward A. Filene, William Green, "Golden Rule" Nash, John D. Rockefeller, Jr.

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Osaka News

MISS YUYA, second teacher at Tennoji Christian kindergarten, and Mr. Kishi of the English Church Boys School, were married on Nov. 14 with a most beautiful and impressive ring service, at Tennoji Christian Church, where Miss Yuya is organist as well as teacher in the Sunday school and leader of the women's society. Mr. Kishi is a member of a large Congregational Church in Osaka and his pastor performed the ceremony in the presence of a large group of relatives and friends of the contracting parties. Many of these are not Christians and all expressed themselves as being deeply impressed by the dignified ceremony which brought to them a new meaning of marriage.

Dr. and Mrs. H. H. Guy of Berkeley, California, who were missionaries in Japan from 1893 to 1907 have been visiting Japan after an absence of twenty years. Dr. Guy is well known to the Japanese government as he is to all who are interested in promoting good relations between Japan and America. He has been speaking to large audiences with his old-time command of the Japanese language, and to smaller groups in English, on the subject of race relations, as well as preaching the gospel in almost every one of our

churches. The visits of such ambassadors of Christian good will and understanding have great influence in advancing the Kingdom of our Lord in Japan.

Our two kindergartens in Osaka celebrated Thanksgiving as usual with a special program and the bringing of gifts for the poor. Practically every child in both kindergartens brought a gift—money, fruits, vegetables, rice, cakes and these were divided among three orphanages and the sufferers from the recent flood in the southern island of the Empire. At Tennoji kindergarten the mother of two of the children brought not only a roll of cloth to make clothes for the orphanage children, but also a gift of \$5.00 for the kindergarten, a basket of fruit for each child, as well as larger baskets of fruit for the teachers.

It is significant that the Japanese government is spending 20 million yen to clean up the slums of Tokyo, Kobe and Osaka. The work in Tokyo has been started and our Asakusa work is no longer in a slum district, as the streets have been widened and made passable, decent homes for workmen built, sewers, water and gas put in. Similar work will be done in Kobe soon, and then I hope Osaka will be looked after. A two-room apartment with light, water and gas, rents for

6 yen (\$3.00) per month, in contrast to 15 yen per tiny room in the present slums. The street in front of this house where I live has been widened this year from six to eighty feet, with concrete sidewalks five feet wide on either side of the brick pavement, and the street car tracks are being laid.

Kagawa Toyohiko San, the well-known Christian Socialist and social worker of Japan, recently addressed a small group of missionaries on the need of more intensive evangelistic effort in Japan, pointing out the inroads being made by non-Christian socialistic propaganda from Soviet Russia. He asked us to join with him in prayer and work to bring one million persons into obedience to Christ within the next ten years.

ROSE T. ARMBRUSTER.

Osaka, Japan.

Call to World Day of Prayer February 24, 1928

THERE is something very inspiring in the thought that on February 24, 1928, we may have fellowship with those of virtually every country under the sun, who love Christ and whose dominating purpose is to establish his kingdom throughout all the earth. For many years the women and girls of the United States and Canada have had this annual fellowship of prayer, but a year ago for the first time was the circle widened to include the whole world, and the invitation sent to other lands was accepted with keen joy.

In 1927 the day was observed in rural, town, and city communities of every state in our country. Women and girls of many races joined in these union meetings. Some communities held special meetings for children to pray for the children of the world.

From Kobe, Japan, where one of the many meetings in Japan was held, came the word, "Praying for the needs of the whole world brought a new vision of the privilege and power of prayer to our women." From far off Tientsin, China, they wrote: "I imagine we were the first to start the Day of Prayer. Japan and Korea get the sun before us, but we began long before the sun. When I entered the church at 5:00 A.M. the pastor was already there upon his knees on the brick floor in a cold church. About 100 attended this service." Pastor Ding-Li-Moi, China's great man of prayer, led one of the many meetings held in that country.

Many groups met under the hot tropical sun of Africa—not only in coast towns but in interior villages where little or nothing has been known of the outside world.

The women of Syria, India, Burma, South America, Mexico, Europe and many other lands joined the hosts of those who fellowshiped around one common mercy seat praying that the Kingdom of God might come in fullness.

Receipts for Six Months Ending December 31, 1927

	General Fund	Increase	Special Funds	Increase
Churches	\$124,015.93	\$ 5,632.48*	\$ 6,772.58	\$ 3,956.20*
Sunday Schools	94,461.87	3,360.92	924.14	374.90*
Christian Endeavor Societies	2,563.29	725.63*	225.98	131.92
Woman's Missionary Society	206,721.74	11,793.21	6,046.85	4,395.81
Circles	12,022.52	32.93*	77.00	106.00*
Triangles	1,766.30	140.67	14.50	14.50
Children's Organizations	3,247.25	244.27		15.00*
Individuals	16,294.08	1,052.23*	23,112.88	25,859.77*
Bequests	17,099.63	12,356.93	3,710.00	3,710.00
Interest (U. C. M. S.)	30,354.13	5,202.22*		
Interest (Old Societies.)	28,523.17	9,095.47		
Receipts from Old Societies	39,871.33	20,812.70	56,091.66	28,434.60*
Home Missionary Institutions	37,010.69	6,742.42*		
Benevolent Institutions	37,687.05	10,646.38	786.67	218.78*
Annuities			79,200.00	37,930.78
WORLD CALL Subscription and Advertising	28,495.50	3,576.00*		
King's Builders	2,208.92	282.18*		
Christian Plea Subscriptions and Gifts	976.70	328.93		
Literature	20,964.88	1,293.33*		
Miscellaneous	25,030.05	2,114.60	21,081.88	8,043.92*
	\$729,315.03	\$42,125.46	\$198,044.14	\$23,085.25*

*Decrease

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On to Columbus

(Continued from page 30.)

with convention attendants meeting with various churches in worship on Sunday morning, April 22, then a great communion service Sunday afternoon at three o'clock and the convention closing with the night session.

All signs indicate that the Columbus Convention is to be a great convention. The theme of the convention is "The World and the Way Forward." The committee on program and arrangements has built the program around the survey of the organized work of the Disciples of Christ, which was authorized at the Winona Lake convention in 1922, and which has been in progress during the past five years. The results of this survey of our missionary, benevolent and educational work are to be submitted at the Columbus Convention and the whole program is made to deal with a forward look in the light of the facts revealed by the survey.

The churches should send their pastors, Bible school superintendents and woman's missionary society presidents. Laymen should attend. The leaders in the local church should lift their eyes from the local task and come up to Columbus so that their vision may be extended to cover the entire world.

Juniors on Honor Roll

THE junior society of Central Christian Church, Childress, Texas, was the one junior society of Texas to be on the Double Honor Roll. This makes the fourth year it has been on the Honor Roll. The training the boys and girls have received is of inestimable value and is worth far more than recognition on the Honor Roll.

Mrs. W. G. Gross is, and has been for a number of years, the superintendent of the society. The greater part of the credit

must go to her. She has kept everlastingly on the job. The meetings are held regularly the year round. A year ago last summer when the reading course came out in July she got most of the children to read their books during vacation. A goodly majority of the juniors completed the required reading and 157 books were read by twenty juniors. This year the reading course did not come out till September so that the summer reading could not be pushed, but contests are stimulating the reading this year just like they did last year. These contests run for a quarter at a time. The boy and the girl reading the most books are given prizes. Giving a prize to a boy and a girl keeps the boys working for they know they have a chance to win.

Mrs. Gross is very particular about carefully planning everything in advance. The programs for the meetings, accompanied by news notes, are printed every week in the local papers. Every junior has a part in at least every third meeting and generally in every other meeting. The business meetings are held regularly and made so interesting with games and eats that practically all attend. At the business meeting the leaders for a month in advance are announced by the proper committee. Each committee turns in a written report signed by the chairman. Committees serve for three months and officers for six months. Dues are collected at each business meeting to take care of the financial quota. All newcomers are lined up immediately. Mrs. Gross personally sees the boy or girl and the parents.

The meetings are held at eleven o'clock on Sunday, the society being considered a junior congregation. The attendance is much better at this time and it helps wonderfully in forming the habit on the part of the boys and girls of staying for church after graduation from the society. The Lord's Supper is observed each time,

as several juniors are church members.

In the meetings Mrs. Gross stresses service and prayer and gives definite instruction about the church and about personal acceptance of Christ. Practically all of the juniors, as they come to know their own minds, accept Christ.

The Last Page

THE most important thing in our business life is confidence. Ninety per cent of our business operations are conducted on credit, and confidence is the bone and sinew of credit. Its ramifications extend from the biggest bank in New York City to Squirrel Corners.

A man boarded a street car, gave the conductor a dollar bill, and the conductor returned his change in nickels and dimes. The passenger put the money in his pocket without counting it.

"Hold on," said the conductor. "How do you know I gave you the right change?"

"Oh," replied the passenger, "how do you know the dollar bill I gave you is not counterfeit?"

Speaking of confidence, have you heard of the little girl who had ten cents given her. She bought ice cream with it. Someone said to her, "I thought you were going to give your dime to missions." She replied, "I did think about it, then I thought I would buy the ice cream, and let the ice cream man give it."

One day a boy said to his mother, "I am going to the church tonight to hear the missionary from Africa, for when he was here before I gave him five cents and I want to know what he has done with it."

Do you give intelligently and follow up your gifts with interest?

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease in meeting his own obligations with the nine-tenths.
4. At the ease in going from one-tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.

An editorial in the *St. Louis Globe-Democrat* gives food for thought in these self-complacent days:

For years, the Chinese have claimed, when any new invention has appeared in the Western world, that they "had that 2000 years ago," but when radio was brought out, they had to give up. We have reached the bottom of the bag in "previous" Chinese discoveries.

The striking peculiarity of these Oriental finds of the long ago is that none of them were developed. All the inventions remained static. Chinese gunpowder was as ineffectual ten centuries after as it was at the beginning; weaving and embroidery was the same through the



ages. Patterns on the chinaware never altered. Houses were heated as they were in the Ming dynasty; shoes are the same kind that Confucius wore.

Why everything stopped short and underwent no mutations for many, many eras is one of the mysteries of the human intellect. Now, China and the Chinese are marching again under the impetus of the new push from the West; but why did it cease marching. And if one race can come to a dead standstill, are the seeds of such stagnation in another—in our own? What could slow us down in our material and intellectual progress? Too many laws; too much standardization?

"A school for sailors," is the way one visitor recently described the cosmopolitan atmosphere around the United Society office, and those of us who are privileged to work in it know full well "what the jest is worth."

A former member of the office force of the United Society now "married and settled," evidently realizes it, too; she sends us the following, clipped from the poet's corner of the *Saturday Evening Post*:

Snow-white sails putting out to sea—
Ah, me, the world is wide!
Fleet gulls glad that they are free—
Oh, to go out with the ebbing tide!

I sit alone on moss-grown rock,
And long for storm and earthquake shock,
But soon must go home and wind the clock
And put the cat outside.

"He who can keep his judgments unaffected by climate or liver is approaching the wisdom of Solomon."

A metropolitan matron once ventured to ask James Lane Allen, "Are you a bachelor from choice?" "Yes," came the answer promptly. "But isn't that—er—rather ungracious and ungallant?" protested she. The novelist smiled. "You must ask the ladies," he suggested gently; "It was *their* choice, not mine."

"Britannia rules the waves less musically and blatantly than she did. Youth has learned to work for its Empire rather than sing about it."—*The World Today*.

Christopher Morley has recently written a little bit of verse which expresses, in a whimsical manner, a thought which has doubtless passed through many minds:

THOUGHTS IN RED INK

"When I go to the Prune Exchange Bank
To retrieve my passbook
I always think, how helpful
If there were somewhere to leave my mind
To be written up—
Collections entered, debits and credits
noted,
Soul balanced—and carried forward."

As one reads the poem it occurs that unintentionally he has expressed in a memorable fashion one of the chief reasons for going to church. Thoughtful worship does exactly what is expressed as a vain hope in this verse. In worship the mind is "written up," the soul is balanced and "carried forward." For that reason worship meets a universal and permanent human need.—*The Christian Advocate*.

Teacher (to a little girl learning to write): But where is the dot over the 'i'?

Little girl: It's in the pencil yet.

Prohibition

Makes drunkards scarce.
Shows its best results in the second generation.
Makes law observance the duty of every citizen.
Does not make law breakers—only shows who they are.
Is hard on the man who never learned self-mastery.
Hasn't hurt the savings banks any.

Restaurant placard: Don't make fun of our coffee—you may be old and weak some day.

The Drunkard's Twenty-Third Psalm

King Alcohol is my shepherd: I shall always want.
He maketh me to lie down in the gutters
He leadeth me beside troubled waters.
He destroyeth my soul.
He leadeth me into paths of wickedness for the effect's sake.
Yet, though I walk through the valley of delirium tremens, I will cling to drink
For thou art with me, thy bite and th sting they torment me.
Thou preparest an empty table before me in the presence of my family,
Thou anointest my head with hellishness
My cup runneth over.
Surely destruction and misery shall follow me all the days of my life, and I shall dwell in the house of the damned forever.—*The Jamaica Time*